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A
GRAMMAR
AND
ANALYTICAL VOCABULARY
OF THE
WORDS IN THE GREEK TESTAMENT.

LONDON :
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A
G R A M M A R
AND
ANALYTICAL VOCABULARY
OF THE
WORDS IN THE GREEK TESTAMENT.

In Two Parts.

PART I.—GRAMMAR.

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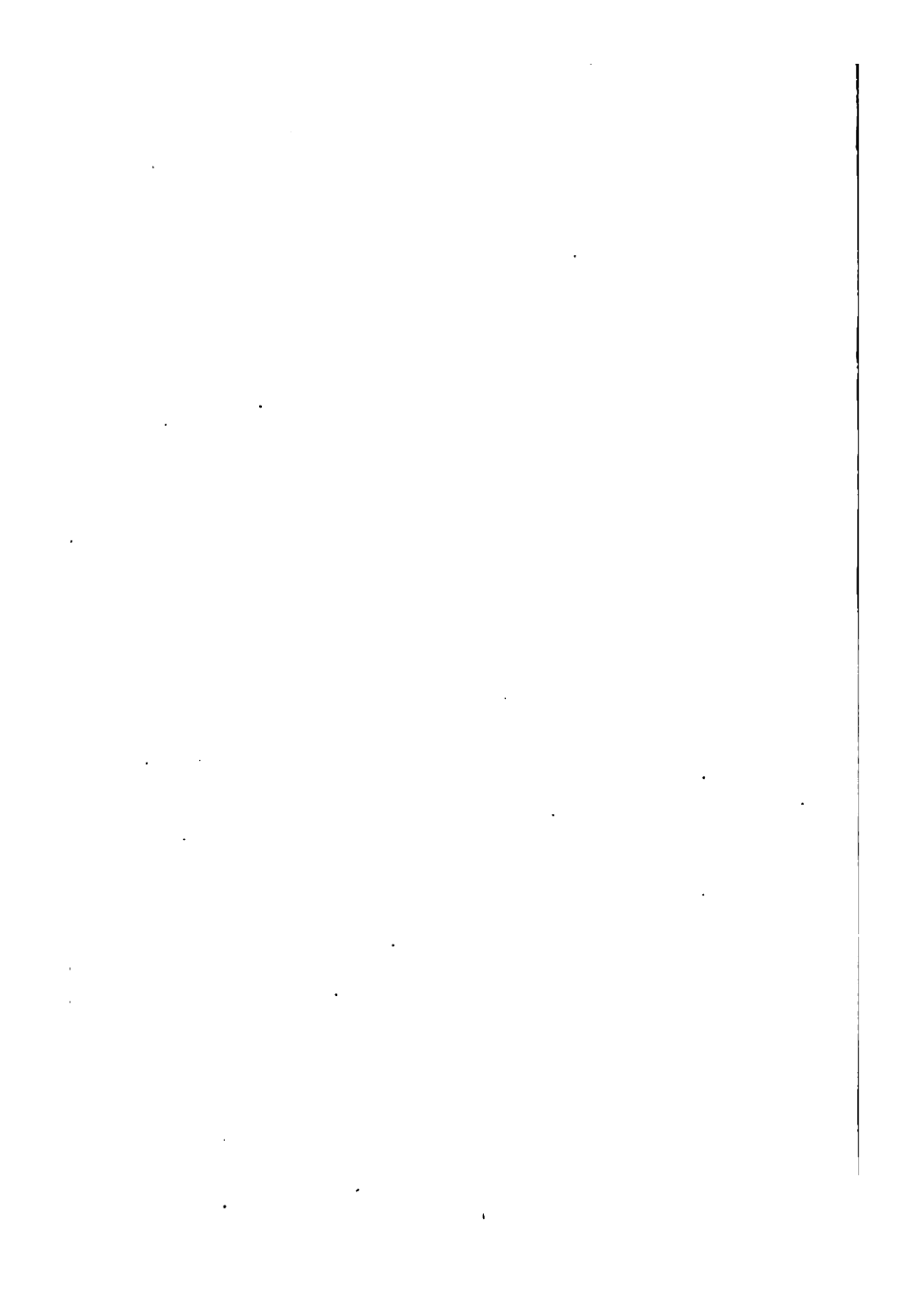
PREFACE.

THE materials for this Grammar have been drawn from a classified list of the words in Brüder's Concordance to the Greek Testament. This list, arranged as an Analytical Vocabulary, will form the second part of the book.

Everything which does not actually occur in the Greek Testament has been omitted, but it is hoped that nothing of importance has been left out. The author will be grateful for any information on the subject of omissions or corrections. His object is to give some results of twelve years' experience in teaching Divinity students, and to shorten the way to the New Testament in the original Greek.

ST. JOHN'S HALL, HIGHEBURY PARK,

February, 1877.



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PART II.
ANALYTICAL VOCABULARY.

[In the press.]

A

GRAMMAR AND ANALYTICAL VOCABULARY
OF THE
WORDS WHICH ARE FOUND IN THE GREEK TESTAMENT.

ALPHABET.

A α	ἄλφα	Alpha	a
B β ϐ	βῆτα	Beta	b
Γ γ	γάμμα	Gamma	g, <i>hard</i>
Δ δ	δέλτα	Delta	d
E ε ε	ἒ ψιλόν	Epsilon	e, <i>short</i>
Z ζ	ζῆτα	Zeta	z
H η	ῆτα	Eeta	e, <i>long</i> , like ee
Θ θ ϑ	θῆτα	Theta	th
I ι	ἰῶτα	Iōta	i
K κ κ	κάππα	Kappa	k
Λ λ	λάμβδα	Lambda	l
M μ	μῦ	Mu	m
N ν	νῦ	Nu	n
Ξ ξ	ξῖ	Xi	x
O ο	ὀ μικρόν	Omicron	o, <i>short</i>
Π π π	πῖ	Pi	p
P ρ	ῥῶ	Rho	rh
Σ σ, (s final)	σίγμα	Sigma	s
T τ τ	ταῦ	Tau	t
Υ υ	ὕ ψιλόν	Upsilon	u
Φ φ	φῖ	Phi	ph
X χ	χῖ	Chi	ch, <i>hard</i>
Ψ ψ	ψῖ	Psi	ps
Ω ω	ὦ μέγα	Omēga	o, <i>long</i>

BREATHINGS.

Every word that begins with a vowel has a breathing over the first syllable.

The smooth breathing (') is not sounded.

The rough breathing (') is an aspirate, and is equivalent to the English *h*.

Diphthongs at the beginning of a word take the breathing over the *second* vowel.

ρ and *υ* at the beginning of a word take the rough breathing, and *ρρ* is written thus, *ρ̣ρ̣*.

ACCENTS.

The *acute* accent (') can be placed over the vowel of the penultimate or antepenultimate syllable of a word, or over the last syllable before a stop.

The *grave* accent (`) can be placed over the last syllable of a word only, and in the middle of a sentence, but not before a stop.

The *circumflex* accent (^ or ~) can only be placed over the last syllable or the penultimate syllable of a word, and stands only over vowels which are *naturally* long, i. e. not merely by position.

The circumflex accent always implies that there have been two syllables where there is at present only one, and that the first of these two syllables had the acute accent.

Thus a circumflex accent always implies a contraction of two syllables into one. But a contraction cannot always take a circumflex accent.

All syllables which have this accent must be pronounced long. The other accents are not at present regarded in the English pronunciation of Greek.

PARTS OF SPEECH.

Noun, Adjective, Pronoun, Verb and Participle;
Adverb, Preposition, Conjunction, Interjection.

NUMBERS.

The Singular and Plural only are found in the Greek Testament. The Dual, signifying *a pair*, does not occur.

CASES.

Nominative, Genitive, Dative, Accusative, Vocative (no Ablative).

GENDERS.

Masculine, Feminine, Neuter.

THE DEFINITE ARTICLE.

The Definite Article, originally a demonstrative pronoun, which retains its force as a pronoun in some instances, will be found at page 22.

NOUNS NOT INCREASING IN THE GENITIVE.

I.

The simplest and commonest form of Noun is the Masculine or Feminine in *-ος*, with the corresponding neuter in *-ον*.

MASCULINE OR FEMININE FORM.		NEUTER FORM.	
Singular.		Singular.	
Nom.	λόγ-ος (Masc.)	Nom. Acc. Voc.	δῶρ-ον
Gen.	-ου	Gen.	-ου
Dat.	-ῳ	Dat.	-ῳ
Acc.	-ον		
Voc.	-ε		

For a list of Feminine nouns in *-ος*, see the Vocabulary,

Plural.		Plural.	
Nom.	λόγ-οι	Nom. Acc. Voc.	δῶρ-α
Gen.	-ων	Gen.	-ων
Dat.	-οις	Dat.	-οις
Acc.	-ους		

Where no Vocative is given, it will be understood that the Nominative and Vocative are the same.

Every Dative Singular ends in *-ι*, or has the *ι* subscript. Every Genitive Plural ends in *-ων*. Every Dative Plural also contains *ι* in its termination. The Nominative, Accusative, and Vocative of Neuter nouns are alike in each number, and in the Plural, as in Latin, end in *a*.

The Attic declension corresponding to the above, Masculine and Feminine in *-ως*, and Neuter *-ων*, does not occur in the New Testament, with the exception of *ἰλεως* and *ἀνίλεως*, adjectives found only in the Nominative Singular.

The Neuter noun *δοτέον* is contracted into *δοτοῦν* in the Nominative Singular. *νοῦς*, which in other Greek is declined as a contracted form of *νόος*, in the Greek Testament is declined as a noun in *-υς* increasing in the Genitive, and will be found in its place at page 8.

II.

Simplest forms of Feminine nouns in *-α* and *-η*, frequently signifying abstract qualities.

In <i>-α</i> pure. Singular.		In <i>-α</i> impure.	In <i>-η</i> .
Nom.	αἰτί-α ἄρ-α	δόξ-α	τιμ-ή
Gen.	-ας -ας	-ης	-ῆς
Dat.	-α -α	-ῃ	-ῇ
Acc.	-αν -αν	-αν	-ήν

Feminines in *-a* pure (preceded by a vowel or ρ) retain the *a* throughout. Other nouns in *-a* make *-ης* and *-η* in the Genitive and Dative Singular.

MASCULINES IN *-ας* AND *-ης*,

Usually signifying a person or agent.

Nom.	<i>νεανί-ας</i>	<i>κριτ-ής</i>
Gen.	<i>-ου</i>	<i>-ου</i>
Dat.	<i>-α</i>	<i>-ῇ</i>
Acc.	<i>-αν</i>	<i>-ήν</i>
Voc.	<i>ᾶ</i>	<i>-ά</i>

Plural terminations of *all* the preceding nouns under II., both Masculine and Feminine.

Nom.	<i>-αι</i>
Gen.	<i>-ων</i> , and for feminines <i>-ῶν</i>
Dat.	<i>-αις</i>
Acc.	<i>-ας</i>

IRREGULAR NOUNS OF KINDRED FORM.

Singular Number.

Nom.	<i>*Ανν-ας</i>	<i>σταυρ-ᾶς</i>	<i>*Ιησ-οῦς</i>
Gen.	<i>-α</i>	<i>-ᾶ</i>	<i>-οῦ</i>
Dat.	<i>-α</i>	<i>-ᾶ</i>	<i>-οῦ</i>
Acc.	<i>-αν</i>	<i>-ᾶν</i>	<i>-οῦν</i>

These have no plural.

Most of this class are proper names.

In most grammars the nouns under II. precede those which have been placed under I. in this book, perhaps for the sake of uniformity with the Latin declensions. In this grammar the object is to put the most usual forms in the first place as far as possible; and therefore a

slightly different order has been adopted. Apart from this consideration, the order is of little consequence.

ADJECTIVES NOT INCREASING IN THE GENITIVE.

Pure Form.			Impure Form.		
Singular.					
	Masc.	Fem. Neut.	Masc.	Fem. Neut.	
Nom.	δίκαι-ος	-α -ον	κακ-ός	-ή -όν	
Gen.	-ου	-ας -ου	-οῦ	-ῆς -οῦ	
Dat.	-φ	-α -φ	-φ	-ῇ -φ	
Acc.	-ον	-αν -ον	-όν	-ήν -όν	
Plural.					
	-οι	-αι -α			
	-ων				
	-οις	-αις -οις			
	-ουσ	-ας -α			

Many adjectives, especially compounds, have no feminine, but use the form in -ος for masculine and feminine, and -ον for the neuter.

CONTRACTED ADJECTIVES OF SAME CLASS.

Some adjectives ending in -εος are contracted into -ους, after the following form :—

Singular.		
Nom.	σιδηρ-οῦς	-ᾶ -οῦν
Gen.	-οῦ	-ᾶς -οῦ
Dat.	-φ	-ᾶ -φ
Acc.	-οῦν	-ᾶν -οῦν

	Plural.		
Nom.	σιδηρ-οῖ	-αῖ	-ᾶ
Gen.	-ῶν		
Dat.	-οῖς	-αῖς	-οῖς
Acc.	-οῦς	-ᾶς	-ᾶ

Similarly we find

χρυσοῦς, χρυσή, χρυσοῦν, contracted from χρύσεος		
ἀπλοῦς	from	ἄπλοος
διπλοῦς	„	δίπλοος
τετραπλοῦς	„	τετράπλοος
πορφυροῦς	„	πορφύρεος.

III.

NOUNS INCREASING IN THE GENITIVE.

The General Terminations of all nouns increasing in the Genitive are alike, and differ from the preceding examples.

	Singular.	Plural.
Nom.	various	-ες Masc. and Fem. -α Neut.
Gen.	-ος	-ων
Dat.	-ι	-σι or -σιν (-εσιν)
Acc.	-α or -ν	-ας Masc. and Fem. -α Neut.

These general terminations should be thoroughly learnt before studying the Examples.

The Dative Plural retains the final -ν before a vowel, but usually drops it before a consonant. The 3rd person singular of a verb, when it ends in -ε or -εν, and the 3rd plural when it ends in -σι or -σιν, are subject to the same rule.

MASCULINE OR FEMININE FORMS.

Singular.				
	Fem.	Masc.	Masc.	Masc.
Nom.	ἐλπίς	ἄγων	δαίμων	ἄρχων
Gen.	-ίδος	-ῶνος	-ονος	-οντος
Dat.	-ίδι	-ῶνι	-ονι	-οντι
Acc.	-ίδα	-ῶνα	-ονα	-οντα

Plural.				
Nom.	-ίδες	-ῶνες	-ονες	-οντες
Gen.	-ίδων	-ῶνων	-όνων	-όντων
Dat.	-ίσι	-ῶσι	-οσι	-ουσι
Acc.	-ίδας	-ῶνας	-ονας	-οντας

Singular.				
	Fem.	Fem.	Masc.	Masc.
Nom.	σάρξ	λαῖλαψ	ἰχθύς	νοῦς
Gen.	-κός	-πος	-ύος	νοός
Dat.	-κί	-πι	-ύϊ	νοῖ
Acc.	-κα	-πα	-ύν	νοῦν

Plural.				
Nom.	-κες	-πες	-ύες	
Gen.	-κῶν	-πῶν	-ύων	
Dat.	-ξί	-ψι	-ύσι	
Acc.	-κας	-πας	-ύας	

NEUTER FORM.

Singular.

N. A. V.	σῶμα
Gen.	-ατος
Dat.	-ατι

Plural.

N. A. V.	-ατα
Gen.	-άτων
Dat.	-ασι

χάρις, χάριτος, makes χάριν in the Accusative Singular. κλείς, κλειδός, makes Accusative Singular κλείν, and Accusative Plural κλείς. κρέας makes Neuter Plural κρέα.

OTHER NOUNS OF SIMILAR TYPE.

Nom. Sing.	Gen. Sing.	Dat. Plur.
έσθής	έσθήτος	έσθήσεσι
παῖς	παιδός	παισί
κλείς	κλειδός	κλεισί
ώδιν	ώδινος	ώδισι
φρήν	φρενός	φρεσί
μήν	μηνός	μησί
κύων	κυνός	κυσί
φῶς	φωτός	φωσί
οὖς	ωτός	ωσί
πούς	ποδός	ποσί
ίμάς	ίμάντος	ίμασι
χείρ	χειρός	χερσί
ὔδωρ	ὔδατος	ὔδασι
κήρυξ	κήρυκος	κήρυξι
γυνή	γυναικός	γυναιξί
πατήρ	πατρός	πατράσι
άνήρ	άνδρός	άνδράσι
φλόξ	φλογός	φλοξί
λίψ	λιβός	λιψί
νύξ	νυκτός	νυξί

Complete lists of these nouns, classified, will be found in the Vocabulary. The above examples will be sufficient to show the principle on which the cases are formed, and exhibit most of the variations.

ADJECTIVES (AND PARTICIPLES) INCREAS-
ING IN THE GENITIVE, UNCONTRACTED.

	Singular.		
	Masc.	Fem.	Neut.
Nom.	πᾶς	πᾶσα	πᾶν
Gen.	παντός	πάσης	παντός
Dat.	παντί	πάσῃ	παντί
Acc.	πάντα	πᾶσαν	πᾶν

	Plural.		
Nom.	πάντες	πᾶσαι	πάντα
Gen.	πάντων	πασῶν	πάντων
Dat.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
Acc.	πάντας	πάσας	πάντα

	Singular.		
Nom.	θείς	θεῖσα	θέν
Gen.	θεντός	θείσης	θεντός
Dat.	θεντί	θείσῃ	θεντί
Acc.	θέντα	θεῖσαν	θέν

	Plural.		
Nom.	θέντες	θεῖσαι	θέντα
Gen.	θέντων	θεισῶν	θέντων
Dat.	θείσι	θείσαις	θείσι
Acc.	θέντας	θείσας	θέντα

	Singular.		
Nom.	ὢν	οὔσα	ὄν
Gen.	ὄντος	οὔσης	ὄντος
Dat.	ὄντι	οὔσῃ	ὄντι
Acc.	ὄντα	οὔσαν	ὄν

	Plural.		
	Masc.	Fem.	Neut.
Nom.	ὄντες	οὔσαι	ὄντα
Gen.	ὄντων	οὔσων	ὄντων
Dat.	οὔσι(ν)	οὔσαις	οὔσι(ν)
Acc.	ὄντας	οὔσας	ὄντα

The above examples should be mastered. Every First Aorist Participle Active is declined like *πάς*; every Aorist Participle Passive like *θείς*, and every Present, Future, and Second Aorist Participle Active of verbs in *-ω* like *ῶν*.

Many adjectives of two terminations resemble nouns, as
σώφρων Masc. and Fem. *σῶφρον* Neuter
 Gen. *σώφρονος*,
 &c.

Another example is

<i>μέλας</i>	<i>μέλαινα</i>	<i>μέλαν</i>
<i>μέλανος</i>	<i>μελαίνης</i>	<i>μέλανος</i>
	&c.	

IV.

NOUNS INCREASING IN THE GENITIVE, CONTRACTED.

The *General* Terminations of contracted and uncontracted nouns are the same. But the stem ending with a vowel sometimes makes with the first vowel of the termination a single contracted syllable.

An *Adjective* in *-ης* is given as the first example, because the only nouns of this form are proper names, which have no plural.

Singular.		
	Masc. and Fem.	Neut.
Nom.	ἀληθ-ής	-ές
Gen.	-ους (-έος)	
Dat.	-ει (-εί)	
Acc.	-ῃ (-έα)	-ές
Plural.		
Nom.	-είς (-έες)	ῆ (-έα)
Gen.	-ῶν (-έων)	
Dat.	-έσι(ν)	
Acc.	-εῖς (-έας)	-ῆ (-έα)

The *contracted forms only* are found in the Greek Testament; the uncontracted forms are given in brackets to show the formation.

NEUTER FORM IN -ος.

Singular.	
Nom. Acc.	ἄνθ-ος
Gen.	-ους (-εος)
Dat.	-ει (-εί)
Plural.	
Nom. Acc.	ἄνθ-η (-εα)
Gen.	-ῶν (-έων)
Dat.	-εσι(ν)

MASCULINE IN -εως

(signifying a person).

Singular.	
Nom.	βασιλ-εύς
Gen.	-έως
Dat.	-εῖ (-εί)
Acc.	-έα

NOUNS INCREASING IN THE GENITIVE, CONTRACTED. 13

Plural.

Nom.	βασιλ-εῖς (-έες)
Gen.	-έων
Dat.	-εῖσι(ν)
Acc.	-εῖς (-έας)

FEMININE IN -ις.

Singular.

Nom.	πόλ-ις
Gen.	-εως
Dat.	-ει
Acc.	-ιν

Plural.

Nom.	πόλ-εις (-εες)
Gen.	-εων
Dat.	-εσι(ν)
Acc.	-εις (-εας)

ADJECTIVE IN -υς.

Singular.

Masc.	Fem.	Neut.
Nom. ὀξ-ύς	ὀξ-εία	ὀξ-ύ
Gen. -έος	-είας	-έος
Dat. -εῖ	-εῖα	-εῖ
Acc. -ύν	-εῖαν	-ύ

Plural.

Nom. ὀξ-εῖς	-εῖαι	-έα
Gen. -έων	-ειῶν	-έων
Dat. -έσι	-εῖαις	-έσι
Acc. -εῖς	-εῖας	-έα

πολύς and μέγας.

πολύς makes Neuter πολύ and Acc. Masc. πολύν, and μέγας makes Neuter μέγα and Acc. μέγαν. The other forms are taken from πολλός and μέγας.

SIGNIFICANT TERMINATIONS.

The simplest form of noun is the masculine in -ος. Nouns of this form are often connected with verbs; thus, λέγω, I speak, λόγος, speech.

Nouns in -μος are generally verbal, and signify the performance of the action denoted by the verb; as βαπτισμός, a washing, from βαπτίζω.

Nouns in -ιον, -ίδιον, -άριον, -αρίδιον are often diminutives of other nouns; as παιδίον, a little child, from παῖς, a child; κλινίδιον, a little bed or mattress, from κλίνη, a couch; κυνάριον, a little dog, from κύων, a dog; βιβλιαρίδιον, a little book, from βιβλίον, a book.

Feminine Nouns in -α and -η are often of abstract signification, or denote qualities. ἀληθεία, truth; δόξα, opinion or glory; τιμή, honour; ἔχθρα, enmity, &c.

Masculine Nouns in -της often signify the agent, as κριτής, a judge, from κρίνω; δικαστής, a decider, from δικάζω, to decide, &c.

Contracted Nouns in -εύς signify an agent or person engaged about such and such a thing, as ἱερεύς, a priest or sacred personage, from ἱερός, sacred.

Feminine Nouns in -σις are verbal, and signify the doing of the action denoted by the verb, as δόσις, giving, from root δόω, give; λήψις, taking, from λαμβάνω, take, &c.

Neuter Nouns in -μα, Gen. -ματος, signify the completed action denoted by the verb, as κρίμα, a sentence, from κρίνω, I judge; δόμα, a gift, from root δόω, give, &c.

Adjectives in -ιος, -ειος, -αιος, signify simply that which belongs to the substantive from which they are derived, as άγριος, wild, from άγρός, field; θεϊος, divine, from θεός, God; άγοραϊος, idle, worthless, from άγορά, the market-place; δευτεραίος, two days old, from δευτέρα, sc. ήμέρα, the second day, &c.

Adjectives in -λος and -ρος have nearly the same meaning: it is possible that -ρος originally meant *fit*, and -λος, *full* or *whole*, as άμαρτωλός, sinful; ελεύθερος, *free* (i. e. fit or ready to go, from root ελεύθω?). But this is a question of derivation rather than meaning.

Adjectives in -ικος signify *like*, as αίρετικός, heretical, or like heresy; σαρκικός, fleshly, from σάρξ, flesh.

Adjectives in -ινος signify made of such and such a material, as ξύλινος, wooden, from ξύλον, wood.

Adjectives in -νος may in some cases have been formed by contraction from -ινος, and have the same meaning; but it is often difficult to attach any significance to -λος, -μος, -νος and -ρος, beyond that of simple possessive adjectives.

Adjectives in -τος are verbal, and signify that which may or can be done by the verb. δεκτός, acceptable, from δέχομαι, to receive; δυνατός, able or possible, from δύναμαι, I can, &c. Sometimes such adjectives are active, more frequently passive in meaning.

COMPARATIVES AND SUPERLATIVES.

Comparatives and Superlatives are of the following forms :—

Comparative.	Superlative.
-ότερος	-ότατος
-ώτερος	-ώτατος
-έστερος	-έστατος
-τερος	-τατος
-ων and -ίων	-ιστος

-ότερος and -ότατος are found when the penultimate syllable of the adjective is long, -ώτερος and -ώτατος when it is short.

Adjectives in -ων and -ης, &c., make -έστερος and -έστατος.

The Comparatives in -ων and -ίων are given below, with some irregular superlatives.

ἐλάσσων, less	ἐλάχιστος, least
ἥττων, less or worse	
κρείσσων, better	κράτιστος, best
μείζων, greater (also μειζότερος)	
πλείων, more	πλείστος, most
χείρων, worse	

We also find

πρότερος, former	πρώτος, first
	ὑψιστος, highest

The neuter singular of the comparative adjective and the neuter plural of the superlative can be used adverbially, thus :—

ἥττον, less	ἥδιστα, most gladly
μᾶλλον, rather	μάλιστα, most
κομψότερον, better	
ταχίον, sooner	

&c.

The irregular Comparative in *-ων* is sometimes contracted after this form :—

Sing. Masc. & Fem.	Neut.
Nom. πλείων	πλείον
Gen. πλείονος	
Dat. πλείονι	
Acc. { πλείονα and πλείω }	πλείον
Plural.	
Nom. { πλείονες and πλείους }	πλείονα and πλείω
Gen. πλείονων	
Dat. πλείοσι	
Acc. { πλείοντας and πλείους }	πλείονα and πλείω

μειζότερος is found as well as *μείζων*; also *ελαχιστότερος*, less than the least.

ADVERBS.¹

Adverbs, as derived from adjectives, may be noticed in this place.

For irregular adverbs, see list at p. 94.

The ordinary adverbial termination is *-ως*; for example,

from <i>ἀληθής</i> , true	is formed	<i>ἀληθῶς</i> , truly
„ <i>ὢν</i> , being	„	<i>ὄντως</i> , in reality
„ <i>ἀδικος</i> , unjust	„	<i>ἀδίκως</i> , unjustly
„ <i>ἡδύς</i> , pleasant	„	<i>ἡδέως</i> , pleasantly
„ <i>σώφρων</i> , discreet	„	<i>σωφρόνως</i> , discreetly

The neuter adjective is sometimes used adverbially.

<i>λοιπόν</i> , for the rest	from	<i>λοιπός</i> , remaining
<i>μόνον</i> , only	„	<i>μόνος</i> , alone
<i>τρίτον</i> , a third time	„	<i>τρίτος</i> , third
<i>ὑστερον</i> , afterwards	„	<i>ὑστερος</i> , later
<i>πυκνά</i> , frequently	„	<i>πυκνός</i> , frequent.

NUMERALS.

One, two, three, four are declinable in Greek; also hundreds and thousands.

One (Singular).

	Masc.	Fem.	Neut.
Nom.	<i>εἷς</i>	<i>μία</i>	<i>ἓν</i>
Gen.	<i>ένός</i>	<i>μιᾶς</i>	<i>ένός</i>
Dat.	<i>ένί</i>	<i>μιᾷ</i>	<i>ένί</i>
Acc.	<i>ἕνα</i>	<i>μιαν</i>	<i>ἓν</i>

Two (Plural).

Nom.	<i>δύο</i>
Gen.	<i>δύο</i>
Dat.	<i>δυσί(ν)</i>
Acc.	<i>δύο</i>

The Genitive of *δύο* is a remarkable instance of the avoidance of the Dual in the Greek Testament.

Three (Plural).

	Masc. & Fem.	Neut.
Nom.	<i>τρεις</i>	<i>τρία</i>
Gen.	<i>τριῶν</i>	
Dat.	<i>τρισί(ν)</i>	
Acc.	<i>τρεις</i>	<i>τρία</i>

Four (Plural).

	Masc. & Fem.	Neut.
Nom.	<i>τέσσαρες</i>	<i>τέσσαρα</i>
Gen.	<i>τεσσάρων</i>	
Dat.	<i>τέσσαρσι(ν)</i>	
Acc.	<i>τέσσαρας</i>	<i>τέσσαρα</i>

Both

ἀμφότεροι (regular).

οὐδείς and *μηδείς*, no-one, two compounds of *εἷς* which are used with the same sort of discrimination as *οὐ* and *μή*, are declined like *εἷς* with *-οὐδ* or *οὐδε-*, *μηδ-* or *μηδε-* prefixed.

Five	<i>πέντε</i>	Twenty	<i>εἰκοσι(ν)</i>
Six	<i>ἕξ</i>	Thirty	<i>τριάκοντα</i>
Seven	<i>ἑπτὰ</i>	Forty	<i>τεσσαράκοντα</i>
Eight	<i>ὀκτώ</i>	Fifty	<i>πεντήκοντα</i>
Nine	<i>ἐννέα</i>	Sixty	<i>ἑξήκοντα</i>
Ten	<i>δέκα</i>	Seventy	<i>ἑβδομήκοντα</i>
Eleven	<i>ένδεκα</i>	Eighty	<i>ὀγδοήκοντα</i>
Twelve	<i>δώδεκα</i>	Ninety	<i>ἐννενήκοντα</i>

Hundred	ἐκατόν
Two hundred	διακόσιοι
Three hundred	τριακόσιοι
Thousand	χίλιοι
Ten thousand	μύριοι ; or a myriad, μυριάς

Observe the terminations

-οντα = -ty

-όσιοι = hundreds.

All Ordinal numbers in Greek (except δεύτερος, ἑβδομος, ὄγδοος) end in -τος ; and most of them end in -οστος.

PRONOUNS.

PERSONAL.

First Person.

Singular.	Plural.
Nom. ἐγώ, I	ἡμεῖς, we
Gen. ἐμοῦ, μου	ἡμῶν
Dat. ἐμοί, μοι	ἡμῖν
Acc. ἐμέ, με	ἡμᾶς

Second Person.

Nom. σύ, thou	ὕμεῖς, you
Gen. σοῦ	ὕμῶν
Dat. σοί	ὕμῖν
Acc. σέ	ὕμᾶς

Third Person. αὐτός, Latin is.

	Singular.	
Nom. αὐτός	αὐτή	αὐτό
Gen. αὐτοῦ	αὐτῆς	αὐτοῦ
Dat. αὐτῷ	αὐτῇ	αὐτῷ
Acc. αὐτόν	αὐτήν	αὐτό

	Plural.	
Nom. αὐτοί	αὐταί	αὐτά
Gen. αὐτῶν		
Dat. αὐτοῖς	αὐταῖς	αὐτοῖς
Acc. αὐτούς	αὐτάς	αὐτά

αὐτός with a noun means *himself, herself, &c.* αὐτός immediately preceded by the Definite article (ὁ αὐτός) means *the same*.

DEMONSTRATIVE.

ἐκεῖνος, Latin *ille*, is a more emphatic pronoun of the third person, and is also a demonstrative, meaning *that*, literally *that there*.

It is declined like αὐτός, in the Masculine, Feminine, and Neuter.

Besides ἐκεῖνος, we have οὗτος, *this*, Latin *hic*, and ὅδε, signifying *this here*. οὗτος is used more especially with reference to what has been previously mentioned, and = *the above*.

They are thus declined:—

	Singular.		
	Masc.	Fem.	Neut.
Nom. οὗτος	αὕτη	τοῦτο	
Gen. τούτου	ταύτης	τούτου	
Dat. τούτῳ	ταύτῃ	τούτῳ	
Acc. τούτον	ταύτην	τούτο	
	Plural.		
Nom. οὗτοι	αὗται	ταῦτα	
Gen. τούτων			
Dat. τούτοις	ταύταις	τούτοις	
Acc. τούτους	ταύτας	ταῦτα	

Singular.		
Masc.	Fem.	Neut.
Nom. ὅδε	ἥδε	τόδε
Gen. τοῦδε	τῆσδε	τοῦδε
Dat. τῷδε	τῇδε	τῷδε
Acc. τόνδε	τήνδε	τόδε
Plural.		
Nom. οἷδε	αἷδε	τάδε
Gen. τῶνδε		
Dat. τοῖσδε	ταῖσδε	τοῖσδε
Acc. τούσδε	τάσδε	τάδε

THE DEFINITE ARTICLE.

The article was originally a demonstrative pronoun of three genders, he, she, it. It retains this force in a few phrases, such as *ὁ μέν*, the one, *ὁ δέ*, the other; *οἱ μέν*, some, *οἱ δέ*, others. *ὁ μέν* may also mean, But he; *οἱ δέ*, But they.

Singular.		
Nom. ὁ	ἡ	τό
Gen. τοῦ	τῆς	τοῦ
Dat. τῷ	τῇ	τῷ
Acc. τόν	τήν	τό
Plural.		
Nom. οἱ	αἱ	τά
Gen. τῶν		
Dat. τοῖς	ταῖς	τοῖς
Acc. τούς	τάς	τά

The adjectives *ἕκαστος*, each, *ἄλλος*, another (a second), *ἕτερος*, another (different), are often used as pronouns, and are declined regularly.

δεῖνα, a certain person (not named), is indeclinable.

INTERROGATIVE.

Singular.

	Masc. & Fem.	Neut.
Nom.	τίς	τί
Gen.	τίνος	
Dat.	τίνι	
Acc.	τίνα	τί

Plural.

Nom.	τίνες	τίνα
Gen.	τίνων	
Dat.	τίσι(ν)	
Acc.	τίνας	τίνα

The same word without an accent, or accented upon the last syllable, is indefinite, and signifies *any* or *some*. In ordinary Greek the indefinite *τις* cannot commence a sentence. In the Greek Testament it frequently does.

The *Reflexive* pronouns are :—

- | | | |
|------------|---------|--------------------------------------|
| 1. ἐμᾶντοῦ | ἐμᾶντῆς | ἐμᾶντοῦ, of <i>myself</i> . |
| &c. | &c. | &c. |
| 2. σεαυτοῦ | σεαυτῆς | σεαυτοῦ, of <i>thyself</i> . |
| &c. | &c. | &c. |
| 3. ἑαυτοῦ | ἑαυτῆς | ἑαυτοῦ, of <i>himself, herself</i> . |
| &c. | &c. | &c. |

ἐαυτῶν, &c., of *themselves*, is also used in the plural for the second person, *yourselves*.

ἑαυτοῦ is sometimes contracted into αὐτοῦ throughout, and σεαυτοῦ into σᾶντοῦ.

RECIPROCAL PRONOUN.

Gen.	<i>ἀλλήλων</i> , of one another		
Dat.	<i>ἀλλήλοις</i>	<i>ἀλλήλαις</i>	<i>ἀλλήλοισ</i>
Acc.	<i>ἀλλήλους</i>	<i>ἀλλήλας</i>	<i>ἀλληλα</i>

POSSESSIVE PRONOUNS.

Declined regularly.

Possessive of the Singular.

1. *ἐμός*, mine
2. *σός*, thine

Of the Plural.

1. *ἡμέτερος*, our, ours
2. *ὑμέτερος*, your, yours

The Genitives *αὐτοῦ* and *ἐαυτοῦ* are used instead of possessive pronouns for the third person. And the Genitives of all the personal pronouns are used in the Greek Testament more frequently than the possessives.

RELATIVE PRONOUN, *ὅς*, who.

Singular.

	Masc.	Fem.	Neut.
Nom.	<i>ὅς</i>	<i>ἥ</i>	<i>ὃ</i>
Gen.	<i>οὗ</i>	<i>ἥς</i>	<i>οὗ</i>
Dat.	<i>ᾧ</i>	<i>ἥ</i>	<i>ᾧ</i>
Acc.	<i>ὃν</i>	<i>ἣν</i>	<i>ὃ</i>

Plural.

Nom.	<i>οἱ</i>	<i>αἱ</i>	<i>ἃ</i>
Gen.	<i>ᾧν</i>		
Dat.	<i>οἷς</i>	<i>αἰς</i>	<i>οἷς</i>
Acc.	<i>οὓς</i>	<i>ἄς</i>	<i>ἄ</i>

In one or two phrases ὃς is used as a demonstrative, which perhaps it originally was. ὃς μὲν, one, ὃς δέ, another.

The relative is often used in Greek without an antecedent, which it is therefore necessary to supply thus: Nom. He who; Gen. He of whom; Dat. He to whom; Acc. He whom, &c.

Other *interrogative* adjective-pronouns are these:—

πόσος, *quantus*, how great?

ποταπός, from what quarter?

ποῖος, of what kind?

COMPOUND RELATIVES.

οἷος } of such a kind as
ὁποῖος }

ὅσος, as great as

ὃς δήποτε, who-soever

ὅσγε, who indeed

ὅσπερ, who also

ὅστις, declined like two words ὃς and τις, who-soever, who in fact. (Genitive ὅτου.)

COMPOUND DEMONSTRATIVES.

τηλικούτος, so great as this

τοιόσδε, of such a kind as this

τοιούτος, such as the above

τοσοῦτος, so great.

IRREGULAR COMPOUND DEMONSTRATIVE.

ὑπέρκεινα, beyond there.

VERBS.

Verbs in Greek may be classed as verbs in $-\omega$ and verbs in $-\mu\iota$. A few of the oldest verbs in the language follow the $-\mu\iota$ formation, but by far the larger number of verbs in the language are verbs in $-\omega$.

VOICES.

Active, Middle, Passive.

[MOODS.

Indicative, Imperative, Subjunctive, Optative, Infinitive; with the Participles.

TENSES.

Present and Imperfect; Future and 1st Aorist; 2nd Aorist; Perfect and Pluperfect.

The Present, Future, and Perfect are Primary tenses. The other tenses are called Historic. Each Historic tense may be connected with some Primary tense, to which it forms a kind of Past. But the 2nd Aorist stands alone in the Active and Middle voices; the 2nd Future occurring only in the Passive.

NUMBERS.

Singular and Plural; the Dual does not occur in the Greek Testament.

PERSONS.

First, Second, Third.

The Aorist Tense, the Optative Mood, and the Middle Voice are peculiar to Greek.

The Aorist Tense, $\acute{o}\ \acute{\alpha}\acute{o}\rho\iota\sigma\tau\omicron\varsigma\ \chi\rho\acute{o}\nu\omicron\varsigma$, the time which

is not defined, is strictly not a time or tense at all, but a form of the verb which simply describes a completed action, or complete course of action. In the Indicative Mood, completed actions are generally, but not always past; and thus the Aorist in almost all grammars is described as a past tense, a description which contradicts the name Aorist. An Aorist Imperative of course cannot be past. It is a command to perform a single definite act. In other moods the Aorist is generally satisfied by the same interpretation: it describes a single act, or a course of action viewed as completed, and as a single act. It is of some importance to form a correct notion of the significance of the various tenses in Greek, because they are used in theological passages (and indeed everywhere) with great nicety, and it is often impossible to understand the precise bearing of a sentence or statement without noticing, for example, whether the Aorist or Perfect tense has been employed. The Greek language differs in this particular from the Latin, which has only one form for Perfect and Aorist actions.

The Perfect tense in Greek signifies not only a completed action, but an action which remains in the complete state until the time spoken of. Thus every Perfect action in Greek is present also. The Aorist and the Perfect are alike in that they both alike describe a completed action; they differ in that the Perfect tense brings the action down to the Present; but the time of an Aorist action is either not fixed, or defined by the context alone.

The Optative Mood signifies primarily a wish; hence its name. With the particle *ἄν* the Optative Mood becomes conditional. It is also sometimes used in in-

direct sentences where we find the Indicative in English. But in every sense the Optative Mood is rare in the Greek Testament.

The Middle Voice is reflexive in meaning, and describes an action done to one's self, or to something else *for* one's self. In this latter sense it is of course active in meaning.

Some verbs have no active voice, and commence with the Middle.

EXAMPLE OF AN ENGLISH VERB ARRANGED ACCORDING
TO GREEK MOODS AND TENSES.

Active.	Middle.	Passive.
Present.		
I am loosing or I loose.	I am loosing my- self, or loosing something for myself.	I am being loosed.
Imperfect.		
I was loosing, or began to loose, or used to loose.	I was loosing my- self, or loosing something for myself.	was being loosed, or began to be loosed.
Perfect.		
I have loosed	. . . for myself.	I have been loosed and am loose.
Pluperfect.		
I had loosed	. . . for myself.	I had been loosed.

Active. Future.	Middle.	Passive.
I shall loose.	I shall loose myself, <i>or</i> something for myself.	I shall be loosed.

Aorist.		
I loosed.	I loosed myself, &c.	I was loosed.

IMPERATIVE.

Present.		
Be loosing, general command.	Be loosing thyself, &c.	Be loosed, general command.

Aorist.		
Loose (now) or loose (this), particular command.	Loose thyself, particular command.	Be loosed (definite) or particular command.

Perfect.		
Loose completely, and have done loosing.		Be completely loosed.

SUBJUNCTIVE.

Present.		
I may be loosing.	I may be loosing myself, &c.	I may be loosed.

Active.	Middle.	Passive.
Aorist.		
I may loose (particular act).	I may loose my- self, &c.	I may be loosed (particular act).

OPTATIVE.

Would that I might be loosing (Present).	or loose &c. (Aorist).
---	---------------------------

Optative with *ἄν* Conditional, I should loose, or be loosed, &c.

INFINITIVE.

Present (general).		
Active.	Middle.	Passive.
To loose.	To loose one's self.	To be loosed.
Aorist (particular act).		
To loose.	To loose one's self.	To be loosed.
Perfect.		
To have loosed, &c.		To have been loosed and be loose.

PARTICIPLES.

Present.		
One loosing.	... himself or for himself.	One being loosed.
Future.		
One about to loose.	... himself or for himself.	One about to be loosed.
Aorist.		
One who did loose.	... himself or for himself.	One who <i>was</i> loosed.

Active.	Middle.	Passive.
Perfect.		
One who has loosed.		One who has <i>been loosed.</i>

Infinitive with Definite Article in Neuter gender. The act of loosing or being loosed.

Participle with Article. *He who* looses, or is loosed, &c.

It should be observed that the English word *loosing*, and all similar words in *-ing*, are grammatically ambiguous. "The loosing of this knot is difficult," and "I saw him loosing the knot," are sentences which exemplify the ambiguity. In the first sentence "the loosing" is a verbal noun or gerund, and describes an act. In the second sentence, "I saw him loosing," we have a participle. The Greek for the first would be τὸ λύειν, the article with the Infinitive mood. The second sentence would require us to use λύων, the present participle. The distinction is of importance in Hebrew as well as in Greek. The margin of our English Bible has frequently translated the gerund or infinitive of the Hebrew by a participle, and given an incorrect turn to the phrase. In translating Greek it is frequently necessary to turn the participle into a relative clause. Instead of saying λύων, loosing, say, one who looses, or one who is loosing. Then there can be no confusion as to what is meant. The participle denotes an *agent*; the gerund or infinitive denotes an *act*.

VERB IN -ω.

INDICATIVE.

Present.

Active.	Middle.	Passive.
Sing.		
1. λύ-ω	-ομαι	The same
2. -εις	-ει or -η	as the
3. -ει	-εται	Middle.
Plural.		
1. -ομεν	-όμεθα	The same
2. -ετε	-εσθε	as the
3. -ουσι	-ονται	Middle.

Imperfect.

Sing.		
1. ἔ-λυ-ον	-όμην	The same
2. -ες	-ου	as the
3. -ε	-ετο	Middle.
Plural.		
1. -ομεν	-όμεθα	The same
2. -ετε	-εσθε	as the
3. -ον	-οντο	Middle.

Future.

Sing.		
1. λύ-σω	-σομαι	-θήσομαι
2. -σεις	-σει or -ση	-θήσῃ or -θήσει
3. -σει	-σεται	-θήσεται
Plural.		
1. -σομεν	-σόμεθα	-θησόμεθα
2. -σετε	-σεσθε	-θήσεσθε
3. -σουσι	σονται	-θήσονται

Aorist 1.

Sing.	Active.	Middle.	Passive.
1.	ἔ-λυ-σα	-σάμην	-θην
2.	-σας	-σω	-θης
3.	-σε(ν)	-σατο	-θη

Plural.

1.	-σαμεν	-σάμεθα	-θημεν
2.	-σατε	-σασθε	-θητε
3.	-σαν	-σαντο	-θησαν

Perfect.

Sing.	Active.	Passive.
1.	λέ-λυ-κα	-μαι
2.	-κας	-σαι
3.	-κε(ν)	-ται

Plural.

1.	-κᾶμεν	-μεθα
2.	-κᾶτε	-σθε
3.	-κᾶσι(ν)	-νται

Pluperfect.

Sing.

1.	ἐ-λε-λύ-κειν	-μην
2.	-κεις	-σο
3.	-κει	-το

Plural.

1.	-κειμεν	-μεθα
2.	-κειτε	-σθε
3.	-κεισαν	-ντο

IMPERATIVE MOOD.

Present.

Sing. Act.	Mid. & Pass.
2. λῦ-ε	-ου
3. -έτω	-έσθω
Plural.	
2. -ετε	-εσθε
3. -έτωσαν	-έσθωσαν

Aorist 1.

Sing. Active.	Middle.	Passive.
2. λῦ-σον	-σαι	-θητι
3. -σάτω	-σάσθω	-θήτω
Plural.		
2. -σατε	-σασθε	-θητε
3. -σάτωσαν	-σάσθωσαν	-θήτωσαν

Perfect.

Sing. Active.	Passive.
2. λέ-λυ-κε	λέ-λυ-σο
3. -κέτω	-σθω
Plural.	
2. -κετε	-σθε
3. -κέτωσαν	-σθωσαν

SUBJUNCTIVE.

Present.

Sing. Active.	Mid. & Pass.
1. λύ-ω	-ωμαι
2. -ης	-η
3. -η	-ηται

Plural. Active.	Mid. & Pass.
1. λύ-ωμεν	-ώμεθα
2. -ητε	-ησθε
3. -ωσι(ν)	-ωνται

Aorist 1.

Sing. Active.	Middle.	Passive.
1. λύ-σω	-σωμαι	-θῶ
2. -σης	-ση	-θῇς
3. -ση	-σηται	-θῇ
Plural.		
1. -σωμεν	-σώμεθα	-θῶμεν
2. -σητε	-σησθε	-θήτε
3. -σωσι(ν)	-σωνται	-θῶσι(ν)

Perfect.

Sing. Active.	Passive.
1. λε-λύκ-ω	λελυμένος ὦ
2. -ης	ῆς
3. -η	ῆ
Plural.	
1. -ωμεν	λελυμένοι ὦμεν
2. -ητε	ῆτε
3. -ωσι(ν)	ῶσι(ν)

OPTATIVE.

Present.

Sing. Active.	Mid. & Pass.
1. λύ-οιμι	-οίμην
2. -οις	-οιο
3. -οι	-οιτο

Plural. Active.		Mid. & Pass.
1.	λύ-οιμεν	-οίμεθα
2.	-οιτε	-οισθε
3.	-οιεν	-οιντο
Future.		
Act.	Mid.	Pass.
λύ-σοιμι	λυ-σοίμην	λυθησ-οίμην
-σοις	-σοιο	-οιο
&c.	&c.	&c.
Aorist 1.		
Sing. Active.	Middle.	Passive.
1. λύ-σαιμι	-σαίμην	-θείην
2. -σαις	-σαιο	-θείης
3. -σαι	-σαιτο	-θείη
Plural.		
1. -σαιμεν	-σαίμεθα	-θείημεν
2. -σαιτε	-σαισθε	-θείητε
3. -σαιεν	-σαιντο	-θείεν
Perfect.		
Sing. Active.	Passive.	
1. λε-λύ-κοιμι	λελυμένος	εἶην
2. -κοις		εἶης
3. -κοι		εἶη
Plural.		
1. -κοιμεν	λελυμένοι	εἶημεν
2. -κοιτε		εἶητε
3. -κοιεν		εἶεν
INFINITIVE.		
Pres. λύ-ειν	-εσθαι	-εσθαι
Fut. λύ-σειν	-σεσθαι	-θήσεσθαι
Aor. 1. λύ-σαι	σασθαι	-θῆναι
Perf. λελυ-κέναι		-σθαι

PARTICIPLES.

Active.		Middle & Passive.	
Pr.	λύ-ων -ουσα -ον		λυ-όμενος -η -ον
		Middle.	Passive.
Fut.	λύσων -ουσα -ον	λυσόμενος	λυθησόμενος
A. 1.	λύσας -ασα -αν	λυσάμενος	λυθείς -θείσα -θέν
Pft.	λελυκώς -υῖα -ός		λελυμένος -η -ον
	G. -ότος -υίας -ότος		
	&c.		

THE AUGMENT.

The vowel *ε* is prefixed to the Historic tenses of the Indicative Mood, viz., Imperfect, Aorist 1 and 2, Pluperfect. If the verb begins with a vowel, the *ε* is absorbed, and the vowel lengthened, according to the following table.

ἀ	with augment becomes ἦ		
ἐ	„	„	ἦ or εἶ
ὀ	„	„	ὦ
αἰ	„	„	ῆ
οἰ	„	„	ῶ
αὐ	„	„	ῷ

ι and *υ* are merely lengthened. Other diphthongs, and long vowels, remain unchanged.

Sometimes the *ε* is prefixed to a vowel without contraction.

THE REDUPLICATION.

If a verb begins with a consonant, that consonant together with the letter *ε* is prefixed to the Perfect tense, and forms an additional syllable, which is called the reduplication.

Thus γράφω makes γέ-γραφα, πείθω makes πέ-ποιθα and πέ-πεισμαι, δίδωκω makes δε-δίωχα, &c.

Verbs that begin with a vowel, or with ζ, or with σ and a consonant, take the augment instead of the reduplication in the Perfect tense.

The augment of the Historic tenses is peculiar to the Indicative Mood. The reduplication (or augment) of the Perfect is retained in all the moods.

The Pluperfect takes both the reduplication and the augment, but the augment of the Pluperfect is sometimes dropped.

PRIMARY AND HISTORIC TERMINATIONS.

There is a general resemblance between the terminations of all Primary tenses. The Subjunctive Mood follows the Primary Form.

There is a similar resemblance between the terminations of all Historic tenses. The Optative Mood follows the Historic Form.

OTHER MARKS OF DIFFERENCE.

It will be found useful to note certain invariable marks of peculiar moods and tenses. Such are the following:—

1. *The augment* is peculiar to the Historic tenses of the Indicative Mood, except when it is substituted for the reduplication in the Perfect tense, which retains the reduplication (or augment) in all the moods.

2. The letter σ, ξ, or ψ, before the terminations, is a usual sign of the Future, and if followed by α, a sign of First Aorist also, in the Active and Middle voices.

3. The terminations of the Subjunctive Mood invariably begin with a long vowel, -ω or -η.

4. The terminations of the Optative Mood invariably begin with a diphthong, -οι, -αι, or -ει.

5. -θησομαι marks the First Future Passive, and -θ before the termination the First Aorist Passive.

6. The reduplication with ε is an infallible mark of the Perfect tense. The reduplication with ι marks the Present or Imperfect tenses of verbs in -μι.

MIDDLE VOICE.

The Middle Voice has only three tenses which belong to it alone; viz. the Future, First Aorist and Second Aorist. These tenses are formed from the corresponding tenses in the Active Voice by affixing the Passive terminations, thus:—

Active.	Middle.
Future. λύσ-ω	λύσ-ομαι
Aor. 1. ἔλυσ-α	ἔ-λυσ-άμην
Aor. 2. ἔ-πιθ-ον	ἔ-πιθ-όμην

The Present and Imperfect Passive are used in a middle sense also.

There are some verbs in Greek which have no Active voice in use. They begin with the Middle, which is used in an Active sense. In these verbs the Perfect and First Aorist Passive often have an Active sense. They correspond to the Latin Deponent verbs, and are sometimes called Deponent.

In verbs which have an Active voice in Greek, the tenses of the Passive seldom lose their Passive meaning.

CHARACTERISTICS.

Verbs in -ω are classified according to their *Characteristics*.

The *Characteristic* of a verb is the letter or letters immediately preceding the final -ω. The Characteristics are thus classified :—

1. Vowels and diphthongs.	α	τιμάω
	ε	φιλέω
	ο	δουλόω
	ι	χρίω
	υ	λύω
	αυ	παύω
	ου	λούω
	αι	παίω
	ει	σείω
	ευ	βασιλεύω
	οι	οἶομαι
2. κ sounds.	γ	ἄγω
	κ	πλέκω
	χ	ἔχω
	σσ	πράσσω
	ττ	νύττω
	κτ	τίκτω
3. τ sounds.	δ	καθεύδω
	ζ	ἀγιάζω
	θ	πείθω
	τ	πέτομαι
4. π sounds.	β	θλίβω
	π	βλέπω
	πτ	βλάπτω
	φ	ἀλείφω
5. liquids.	λ	ἀγγέλλω
	μ	γέμω
	ν	κρίνω
	ρ	αἵρω

Of these various classes, the most numerous examples are the vowel verbs, especially those in -αω, -εω, and -οω. These verbs contract the last vowel of the stem and the first vowel of the termination into one syllable in the Present and Imperfect tenses, and are therefore called *contract verbs*. Of the other classes the most numerous are:—

2. τ-sound verbs in -ζω
3. liquid verbs „ -νω
4. κ-sound verbs „ -χω
5. π-sound verbs „ -πτω

The simple vowel characteristic takes the terminations in their simplest form, and is therefore the easiest for a beginner, besides exhibiting the formation of the various tenses in the most regular way. It will be observed that the common example *τίπτω*, which has been adopted in other grammars because it admits of being inflected in the largest possible number of tenses, belongs to one of the rarest types among verbs in -ω.

SECOND AORIST.

The only tense of any importance which does not occur among vowel verbs is the Second Aorist. This tense is formed from the root of the verb in its shortest form, and takes the terminations of the Imperfect tense in the Indicative Mood, and of the Present tense in other moods, except in the Passive voice, where it takes the terminations of the First Aorist without the *θ*. The stem of the Second Aorist is identical in the three voices. In meaning, the Second Aorist is identical with the First, except in a few verbs where it is intransitive. Of these verbs the only example in N. T. is *ἵστημι*, I place,

root *στώ*. The First Aorist *ἔστησα* means I placed, the Second Aorist *ἔστην*, I stood. Few verbs have both First and Second Aorist in use. Liquid and vowel verbs rarely form a Second Aorist. *χαίρω*, *ἐχάρην*, and *ζάω*, *ἔζην* are instances.

Examples of Second Aorists :—

Active.

From	<i>ἄγω</i> ,	<i>ἤγαγον</i>	Terminations like the Imperfect, -ον, -ες, -ε, -ομεν, -ετε, -ον.
	<i>φεύγω</i> ,	<i>ἔφυγον</i>	
	<i>ἁμαρτάνω</i> ,	<i>ἤμαρτον</i>	
	<i>θνήσκω</i> ,	<i>ἔθανον</i>	
	<i>λείπω</i> ,	<i>ἔλιπον</i>	
	<i>εὐρίσκω</i> ,	<i>εὗρον</i>	
	<i>πείθω</i> ,	<i>ἔπιθον</i>	

Middle.

From *γίνομαι*, *ἐγενόμην*.

Terminations -όμην, -ου, -ετο, -όμεθα, -εσθε, -οντο, like the Imperfect Indicative.

Passive.

From *κατανύσσω*, *κατενύγην*.

Terminations -ην, -ης, -η, -ημεν, -ητε, -ησαν.

Terminations of Second Aorist in all moods, Active, Middle, and Passive.

Indicative.

Sing.	Active.	Middle.	Passive.
1.	-ον	-όμην	-ην
2.	-ες	-ου	-ης
3.	-ε(ν)	-ετο	-η

Plural.	Active.	Middle.	Passive.
1.	-ομεν	-όμεθα	-ημεν
2.	-ετε	-εσθε	-ητε
3.	-ου	-οντο	-ησαν

Imperative.

Sing.			
2.	-ε	-οὔ	-ηθι
3.	-έτω	-έσθω	-ήτω
Plural.			
2.	-ετε	-εσθε	-ητε
3.	-έτωσαν	-έσθωσαν	-ήτωσαν

Subjunctive.

Sing.			
1.	-ω	-ωμαι	-ῶ
2.	-ης	-ῃ	-ῆς
3.	-ῃ	-ηται	-ῆ
Plural.			
1.	-ωμεν	-ώμεθα	-ῶμεν
2.	-ητε	-ησθε	-ῆτε
3.	-ωσι(ν)	-ωνται	-ῶσι(ν)

Optative.

Sing.			
1.	-οιμι	-οίμην	-είην
2.	-οις	-οιο	-είης
3.	-οι	-οιτο	-είη
Plural.			
1.	-οιμεν	-οίμεθα	-είημεν
2.	-οιτε	-οισθε	-είητε
3.	-οιεν	-οιωτο	-είεν (είησαν)

Infinitive.		
Active.	Middle.	Passive.
-εῖν	-έσθαι	-ῆναι
Participles.		
Masc. -όν	-όμενος	-είς
Fem. -ούσα	-ομένη	-είσα
Neut. -όν	-όμενον	-έν

VERBS WITH κ -SOUND, τ -SOUND, AND π -SOUND
CHARACTERISTICS.

The terminations of all verbs in $-\omega$ are identical. But the letters which precede the termination vary according to the characteristics. Vowels remain unchanged, except that the characteristic $-a$ and $-e$ become $-\eta$, and $-o$ becomes $-\omega$ in all tenses except the Present and Imperfect of contract verbs.

But π sounds, κ sounds, τ sounds, and liquids, are all liable to variations in the last letter of the stem.

Thus the termination of the Future and First Aorist Active and Middle is preceded by σ . In π -sound verbs this sigma together with the π sound makes the letter ψ . In κ -sound verbs it becomes ξ . In τ -sound verbs, as in vowel verbs, the σ remains alone. In liquid verbs the Future and First Aorist have no σ .

Similarly the $-\thetaήσομαι$ of First Future Passive, the $-\θην$ of the First Aorist Passive, and the $-\μαι$ and $-\μην$ of the Perfect and Pluperfect Passive are preceded by different letters, according to the characteristic of the verb.

The Perfect Active of a verb properly ends in $-\κα$. But κ -sound verbs take $-\χα$, and π -sound verbs make

-φα. The following table will show the principal variations.

Characteristic

vowel	-σω, -σα, -κα, -θησομαι, -θην, -μαι.
κ sound	-ξω, -ξα, -χα, -χθησομαι, -χθην, -γμαι.
π sound	-ψω, -ψα, -φα, -φθησομαι, -φθην, -μμαι.
τ sound	-σω, -σα, -κα, -σθησομαι, -σθην, -σμαι.

LIQUID VERBS.

The liquid verbs retain the liquid in the Future and First Aorist without σ. In other respects they resemble vowel verbs.

The Future of a liquid verb shortens, and the First Aorist lengthens the stem, thus :—

στέλλω	στελῶ	ἔστειλα
βάλλω	βαλῶ	
μένω	μενῶ	ἔμεινα
αἶρω	ἀρῶ	ἤρα

The Future of a liquid verb is circumflexed, and runs thus : -ῶ, -εῖς, -εῖ, -οὔμεν, -εῖτε, -οὔσι.

This form is supposed to be a contraction from -έσω, -έσεις, -έσει, -έσομεν, -έσετε, -έσουσι. By omitting the σ and following the ordinary rules of contraction, the circumflexed Future is obtained. It will be found identical in form with the Present tense of a contract verb in -εω.

The following tables may now be studied and understood.

TABLE OF PRIN-

Charac- teristic letter.	Active.				Middle.
	Present.	Future.	Aorist 1.	Perfect.	Future.
α	τιμάω (honour)	τιμήσω	ἐτίμησα	τετίμηκα	τιμήσομαι
ε	φιλέω (love)	φιλήσω	ἐφίλησα	πεφίληκα	φιλήσομαι
ο	δουλόω (enslave)	δουλώσω	ἐδούλωσα	δεδούλωκα	δουλώσομαι
υ	λύω (loose)	λύσω	ἔλυσα	λέλυκα	λύσομαι
ευ	σαλεύω (toss)	σαλεύσω	ἐσάλευσα	σεσάλευκα	σαλεύσομαι
κ	διώκω (pursue)	διώξω	ἐδίωξα	δεδίωχα	διώξομαι
κ	διδάσκω (teach)	διδάξω	ἐδίδαξα	δεδίδαχα	διδάξομαι
σσ	φυλάσσω (guard)	φυλάξω	ἐφύλαξα		φυλάξομαι
π	λείπω (leave)	λείψω	ἔλιπον (2)	λέλοιπα (2)	λείψομαι
φ	γράφω (write)	γράψω	ἔγραψα	γέγραφα	γράψομαι
θ	πείθω (persuade)	πείσω	{ ἔπεισα ἔπιθον (2) }		πέποιθα (2) πείσομαι
ζ	σώζω (save)	σώσω	ἔσωσα	σέσωκα	σώσομαι
λ	στέλλω (send)	στελῶ	ἔστειλα	ἔσταλκα	στελοῦμαι
ν	κρίνω (judge)	κρινῶ	ἔκρινα	κέκρικα	κρινοῦμαι
ν	μένω (remain)	μενῶ	ἔμεινα	μεμένηκα	
ρ	αἶρω (lift up)	ἀρῶ	ἤρα	ἤρκα	ἀροῦμαι

Very few verbs are complete in all tenses.

Some verbs have a second Perfect which may be active as λέλοιπα, or intransitive as πέποιθα. This is sometimes called the Perfect Middle.

There is a second Future Passive, formed from the stem of the Second Aorist, with the termination -ήσομαι, like the first Future Passive without the θ.

CIPAL TENSES.

Passive.			
Aorist 1.	Future 1.	Perfect.	Aorist 1.
ἐτιμησάμην	τιμηθήσομαι	τετίμημαι	ἐτιμήθην
ἐφιλησάμην	φιληθήσομαι	πεφίλημαι	ἐφιλήθην
ἐδουλώσάμην	δουλωθήσομαι	δεδούλωμαι	ἐδουλώθην
ἐλυσάμην	λυθήσομαι	λέλυμαι	ἐλύθην
ἐσαλευσάμην	σαλευθήσομαι	σεσάλευμαι	ἐσαλεύθην
ἐδιωξάμην	διωχθήσομαι	δεδίωγμαι	ἐδιώχθην
ἐδίδαξάμην	διδασθήσομαι	δεδίδαγμαι	ἐδιδάχθην
ἐφυλαξάμην	φυλαχθήσομαι	πεφύλαγμαι	ἐφυλάχθην
ἐλειψάμην	λειφθήσομαι	λέλειμμαι	ἐλείφθην
ἐγραψάμην	γραφθήσομαι	γέγραμμαι	ἐγράφθην
{ ἐπίεσάμην ἐπιβόμην (2) }	πεισθήσομαι	πέπεισμαι	ἐπείσθην
ἐσωσάμην	σωθήσομαι	σέσωσμαι	ἐσώθην
ἐστειλάμην	σταλθήσομαι	ἔσταλμαι	{ ἐστάλθην ἐστάλην (2) }
ἐκρινάμην	κριθήσομαι	κέκριμαι	ἐκρίθην
ἤράμην	ἄρθήσομαι	ἤρμαι	ἤρθην

The Paulo-Post Future is peculiar to the Passive voice, and is the Future Middle with the reduplication prefixed.

The Perfect Passive varies thus :—

κ sound	δεδίωγμαι	δεδῶξαι	δεδίομαι
	δεδιώμεθα	δεδιώχθε	δεδιωγμένοι εἰσὶ
π sound	λέλειμμαι	λέλειψαι	λέλειπται
	λελειμμεθα	λελειφθε	λελειμμένοι εἰσὶ
τ sound	πέπεισμαι	πέπεισαι	πέπεισται
	πεπεισμεθα	πέπεισθε	πεπεισμένοι εἰσὶ.

TABLE OF TERMINATIONS.

Act.	{ -ω -ον }	-ε	-ω	-οιμι	-ειν	-ων, -ουσα, -ον	} Present and Imperfect.
Mid. & Pass.	{ -ομαι -όμεν }	-ου	-ωμαι	-όμην	-εσθαι	-όμενος, -η, -ον	
Act.	*-σω			-σοιμι	-σειν	-σων, -σουσα, -σων	} Fut.
Mid.	*-σομαι			-σοίμην	-σεσθαι	-σόμενος, -η, -ον	
Pass.	{ -θήσομαι -ήσομαι }			-θήσοίμην	-θήσεσθαι	-θήσόμενος, -η, -ον	} Fut. 1.
	*-σσομαι with Reduplication			-ησοίμην	-ησεσθαι	-ησόμενος, -η, -ον	
				-σσοίμην	-σσεσθαι	-σσομένος, -η, -ον	} P.-P. Fut.
Act.	*-σα	-σων	-σω	-σαιμι	-σαι	-σας, -σασα, -σαν	
Mid.	*-σάμην	-σαθι	-σώμαι	-σάίμην	-σασθαι	-σάμενος, -η, -ον	} Aor. 1.
Pass.	-θην	-θητι	-θῶ	-θείην	-θήναι	-θείς, θεῖσα, θέν	
Act.	-ον	-ε	-ω	-οιμι	-εἶν	-ών, -ούσα, -όν	} Aor. 2.
Mid.	-όμεν	-ου	-ωμαι	-όμην	-έσθαι	-όμενος, -η, -ον	
Act.	{ § - (κ)α - (κ)ειν }	- (κ)ε	- (κ)ω	- (κ)οιμι	- (κ)έναι	- (κ)ώς, -κυῖα, -κός	} Perfect and Pluperfect.
Pass.	{ -μαι -μην }	-σο	-μένος ὦ	-μένος εἶην	-θαι	-μένος, -μένη, -μένον	

* The σ of Fut. and 1 Aor. may become ξ or ψ.

§ The κ of the Perfect may become χ or φ.

CONTRACT VERBS.

Verbs in *-αω*, *-εω*, *-οω* contract the Present and Imperfect tenses, because the stem ends and the termination begins with a vowel. These verbs are the commonest in the language. Their other tenses are regular. Verbs in *-αω* and *-εω* prefix *η*, and verbs in *-οω* prefix *ω* to the terminations of all other tenses.

The uncontracted terminations are not given here, because they are not in use, and are the same with those of other verbs in *-ω*.

INDICATIVE.

Present.

Singular.				Plural.		
τιμ	-ᾶ	-ᾶς	-ᾶ	Act. -ᾶμεν	-ᾶτε	-ᾶσι
(-αω)	-ᾶμαι	-ᾶ	-ᾶται	Mid.&P. -ᾶμεθα	-ᾶσθε	-ᾶνται
φιλ	-ᾶ	-εῖς	-εῖ	-οὔμεν	-εῖτε	-οὔσι
(-εω)	-οὔμαι	-εῖ	-εῖται	-οὔμεθα	-εῖσθε	-οὔνται
δουλ	-ᾶ	-οῖς	-οῖ	-οὔμεν	-οὔτε	-οὔσι
(-οω)	-οὔμαι	-οῖ	-οὔται	-οὔμεθα	-οὔσθε	-οὔνται

Imperfect.

ἐτίμ	-ων	-ας	-α	-ᾶμεν	-ᾶτε	-ων
	-ᾶμην	-ᾶ	-ᾶτο	-ᾶμεθα	-ᾶσθε	-ᾶντο
ἐφίλ	-ουν	-εις	-ει	-οὔμεν	-εῖτε	-ουν
	-οὔμην	-οὔ	-εῖτο	-οὔμεθα	-εῖσθε	-οὔντο
ἐδοῦλ	-ουν	-ους	-ου	-οὔμεν	-οὔτε	-ουν
	-οὔμην	-οὔ	-οὔτο	-οὔμεθα	οὔσθε	-οὔντο

IMPERATIVE.

Present.

	Singular.			Plural.	
τιμ	-α	-άτω		-άτε	-άτωσαν
	-ῶ	-άσθω		-ᾶσθε	-άσθωσαν
φιλ	-ει	-είτω		-είτε	-είτωσαν
	-οῦ	-εἰσθω		-εἴσθε	-εἰσθωσαν
δουλ	-ου	-ούτω		-οὔτε	-ούτωσαν
	-οῦ	-ούσθω		-οὔσθε	-ούσθωσαν

SUBJUNCTIVE.

Present.

τιμ	-ῶ	-ᾷς	-ᾷ	-ῶμεν	-ᾶτε	-ῶσι
	-ῶμαι	-ᾷ	-ᾶται	-ῶμεθα	-ᾶσθε	-ῶνται
φιλ	-ῶ	-ῆς	-ῆ	-ῶμεν	-ῆτε	-ῶσι
	-ῶμαι	-ῆ	-ῆται	-ῶμεθα	-ῆσθε	-ῶνται
δουλ	-ῶ	-οῖς	-οῖ	-ῶμεν	-ῶτε	-ῶσι
	-ῶμαι	-οῖ	-ῶται	-ῶμεθα	-ῶσθε	-ῶνται

OPTATIVE.

Present.

τιμ	-ῶμι	-ῶς	-ῶ	-ῶμεν	-ῶτε	-ῶεν
	-ῶμην	-ῶο	-ῶτο	-ῶμεθα	-ῶσθε	-ῶντο
φιλ	-οῖμι	-οῖς	-οῖ	-οῖμεν	-οῖτε	-οῖεν
	-οῖμην	-οῖο	-οῖτο	-οῖμεθα	-οῖσθε	-οῖντο
δουλ	-οῖμι	-οῖς	-οῖ	-οῖμεν	-οῖτε	-οῖεν
	-οῖμην	-οῖο	-οῖτο	-οῖμεθα	-οῖσθε	-οῖντο

INFINITIVE.

Present.

Act.	τιμᾶν	φιλεῖν	δουλοῦν
Pass.	τιμαῖσθαι	φιλεῖσθαι	δουλοῦσθαι.

PARTICIPLE.

Present.

Active.	Passive.
τιμῶν -ῶσα -ῶν	τιμώμενος -η -ον
φιλῶν -οῦσα -οῦν	φιλούμενος -η -ον
δουλῶν -οῦσα -οῦν	δουλούμενος -η -ον

The Infinitive *τιμᾶν* is sometimes written *τιμᾶν*, but incorrectly. It is a contraction from *τιμάμεναι*, not from *τιμάειν*. This can be proved by *δουλοῦν*. If *δουλοῦν* were a contraction from *δουλόειν*, it must be *δουλοῖν*, by the analogy of every other instance in the verb where the contracting syllables contain *ι*. It should be remembered that *-εμεναι* is the original form of all Active Infinitives, and has been variously contracted into *-εῖναι*, *-ειν*, *-έναι*, *-ήναι* and *-ναι*,

Contract verbs sometimes use an Attic Optative in *-ην*, *-ης*, *-η*, as

$$\left. \begin{array}{l} \text{τιμῶ} \\ \text{φιλοῖ} \\ \text{δουλοῖ} \end{array} \right\} \begin{array}{l} \text{-ην, ἦς, -ῆ, -ῆμεν, -ῆτε, -ῆσαν or -εν.} \end{array}$$

RULES OF CONTRACTION.

1. For verbs in *-αω*.
Syllables that contain the sound of *ο* contract into *ω*, all others into *α*.
2. For verbs in *-εω*.
-εε becomes *-ει*.
-εο becomes *-ου*.
ε before a long vowel or diphthong is absorbed, and disappears.
3. For verbs in *-οω*.

If the contracting syllables contain the letter *ι*, the contraction is *οι*.

-οο and -οε become *ου*.

-οη becomes -ω.

ο before *ου* and ω is absorbed, and disappears.

VERBS IN -μι.

The verbs in -μι exhibit an older formation, somewhat different from the verbs in -ω. The difference appears in the Present, Imperfect, and Second Aorist tenses.

The verb *εἰμί*, I am, belongs to this class.

Whether the common formation of verbs in -ω is merely a variation from the form in -μι is uncertain. But all verbs in -μι form their other tenses, Future, First Aorist, Perfect, and Pluperfect, from the root, in the same manner as verbs in -ω.

All verbs in -μι have vowel characteristics.

Four of the commonest verbs in -μι prefix a reduplication to the root, in the Present and Imperfect tenses.

The verbs, *ἵημι*, *τίθημι*, *ἵστημι*, and *δίδωμι*, may be regarded as commencing with the Second Aorist tense, which exhibits the simplest root-form of the verb.

The principle is this:—

Aorist 2.	Present.	Imperfect.
ἦν	ἵημι	ἵην
ἔ-θην	τί-θημι	ἐ-τί-θουν
ἔ-δων	δί-δωμι	ἐ-δί-δουν
ἔ-στην	ἵ-στημι	ἵ-στην

The other tenses of these verbs are formed as if from *ἔω*, *θέω*, *δόω*, and *στάω*. We find:—

Future.	Aorist 1.	Perfect.
ἤσω	ἦκα	εἶκα
θήσω	ἔθηκα	τέθεικα
δώσω	ἔδωκα	δέδωκα
στήσω	ἔστησα	ἔστηκα

The use of *κ* instead of *σ* in the First Aorist should be noticed here.

These verbs suggest comparison with the Hebrew verb in one particular. The root of a Hebrew verb is the third person singular of the Aorist. An intransitive verb in Hebrew is made transitive by prefixing a sort of reduplication, viz. a syllable formed by the aspirate and the letter *i*. The case of ἵστημι is somewhat analogous: ἔστην, I stood; ἵστημι, I cause to stand.

The same thing appears in the Latin *sto*, I stand; *si-sto*, I cause to stand, or place.

The verb εἰμί, I am, as exhibiting the most ancient form in the language, is placed first here.

INDICATIVE.

Present.

Singular.			Plural.		
1.	2.	3.	1.	2.	3.
εἰμί	εἶ	ἐστί(ν)	ἐσμέν	ἐστέ	εἰσί(ν)

Imperfect.

ἦν	ἦς	} ἦν	ἦμεν	} ἦτε	ἦσαν
ἦμην	ἦσθα		ἦμεθα		

Future.

ἔσομαι	ἔσῃ	ἔσται	ἔσόμεθα	ἔσεσθε	ἔσονται
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IMPERATIVE.

Present.

Singular.		Plural.
2.	3.	2. 3.
ἵσθι	{ ἔστω ἦτω	not found ἔστωσαν

SUBJUNCTIVE.

Present.

ὦ	ῆς	ῆ	ῶμεν	ῆτε	ῶσι(ν)
---	----	---	------	-----	--------

OPTATIVE.

Present.

εἶην	εἶης	εἶη	not found
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INFINITIVE.

Present, εἶναι.

Future, ἔσεσθαι.

PARTICIPLES.

	Masc.	Fem.	Neut.
Present	ὢν	οὔσα	ὄν
	ὄντος	οὔσης	όντος

Future ἐσόμενος.

The avoidance, or rather absence, of ambiguous forms is remarkable in the Greek Testament. ἔστε, second Plural Imperative, does not occur; ἐστέ, which does occur, is Indicative.

εἶμι, to go, is not found in the Greek Testament, except in a few compounds, and then only in those forms in which no confusion is likely to arise. There are

many similar instances. ἀγείρω, a word sufficiently common in ordinary Greek, but which if augmented is liable to be mistaken for ἐγείρω (and *vice versa*), is also not found in the Greek Testament.

ἵστημι, ἱστάνω, ἱστώ.

INDICATIVE.

Present.

Active.		Middle & Passive.			
ἵστημι	-ης	-ησι(ν)	ἵστα-μαι	-σαι	-ται
ἱστάνομεν	} ἱστάνετε	no 3rd plur.	-μεθα	-σθε	-νται
ἱστώμεν					

Imperfect.

not found	ἱστά-μην	-σο	-το
	-μεθα	-σθε	-ντο

Future.

Active.	Middle.	Passive.
στήσω	στήσομαι	σταθήσομαι
	regular	

Aorist 1.

ἔστησα	not found	ἐστάθην
--------	-----------	---------

Perfect.

Active.		Passive.	
ἔστηκ-α	-ας	-ε	not found
-αμεν	-ατε	-ᾱσι(ν)	

Pluperfect.

Active.

είσθηκ-ειν	-εις	-ει
-ειμεν	-ειτε	-εισαν

Aorist 2.

ἔστ-ην	-ης	-η
-ημεν	-ητε	-ησαν

IMPERATIVE.

Present.

Active.

Middle & Passive.

Singular.

Plural.

not found

ἵστα-σο -σθω -σθε -σθωσαν

Aorist 2.

Middle & Passive.

στήθι and in compounds -στα, στήτω

στήτε στήτωσαν

not found

The Optative Mood is not found in the Greek Testament.

SUBJUNCTIVE.

Aorist 2.

Active.

στῶ στής στή στώμεν στήτε σῶσι

INFINITIVE.

Active.

Passive.

Pres.	{ ἱστάναι ἱστάνειν }	ἵστασθαι
Fut.	στήσειν	
Aor. 1.	στήσαι	σταθῆναι
Aor. 2.	στήναι	
Perf.	{ ἑστηκέναι ἑστάναι }	

PARTICIPLES.

	Active.	Passive.
Pres.	$\left\{ \begin{array}{l} \text{ιστῶν} \quad \text{ιστῶντες} \\ \text{ιστάνων} \quad \text{ιστάνοντες} \\ \text{ιστάς} \quad \text{ιστάντες} \end{array} \right.$	ιστάμενος
Aor. 1.	στήσας	σταθείς
Perfect.	ἔστηκώς -ότος and ἔστ-ώς -ῶσα ὡς and -ός -ῶτος, &c.	

ἵστημι means *I set*; in the Middle, *I set myself*, or *stand*; in the Passive, *I am set*. But the Second Aorist and Perfect and Pluperfect Active are *intransitive*. Thus ἔστην means *I stood*; ἔστηκα, *I am standing*; and εἰστήκειν, *I was standing*. Observe that ἔστην, the Second Aorist, and ἔστησα, the First Aorist, both make 3rd Plural ἔστησαν, which is therefore an ambiguous form, the meaning of which can easily be ascertained from the context.

The several tenses of ἵστημι retain their meaning in the compounds, which are numerous.

τίθημι, *I put, or lay down*.

INDICATIVE.

Present.

	Active.			Middle & Passive.		
	1.	2.	3.	1.	2.	3.
τίθ-ημι		-ης	-ησι	-εμαι	-εσαι	εται
-εμεν		-ετε	-εασι	-έμεθα	-εσθε	-ενται

Imperfect.

Active.			Middle & Passive.		
1.	2.	3.	1.	2.	3.
ἔτιθ-ουν	-εις	-ει	-έμην	-εσο (-ου)	-ετο
		-ουν	-έμεθα	-εσθε	-εντο

Future.

Active.	Middle.	Passive.
θήσω	θήσομαι	not found

Aorist 1.

ἔθηκα	ἐτέθην
-------	--------

Aorist 2.

Active.		Middle & Passive.	
ἔθην	-ης	ἐθ-έμην	-ου -ετο
-εμεν	-ετε	-εσαν	-έμεθα -εσθε -εντο

Perfect.

τέθεικα	Pluperf. in Mid. sense. 3. pl. ἐτέθειντο.
---------	--

IMPERATIVE.

Present.

Active.		Middle & Passive.	
τί-θαι	-θέτω	τί-θου	-θέσθω
-θετε	-θέτωσαν	-θεσθε	-θέσθωσαν

Aorist 2.

Middle & Passive.

θοῦ	θέσθω
θέσθε	θέσθωσαν

SUBJUNCTIVE.

Aorist 2.

	Active.		Middle.		
θῶ	θῆς	θῇ	θῶμαι	θῇ	θῇται
θῶμεν	θῆτε	θῶσι	θῶμεθα	θῆσθε	θῶνται

INFINITIVE.

	Active.	Middle.
Pres.	τιθέναι	τίθεσθαι
Aor. 2.	θεῖναι	θέσθαι

PARTICIPLES.

	Active.	Middle & Passive.
Pres.	τι-θείς -θείσα -θέν	τιθέμενος
Fut.	θήσων	Mid. θησόμενος
Aor. 2.	θείς θείσα θέν	Aor. 1. Pass. τεθείς
Perf.	τεθεικώς	Perf. Pass. τεθειμένος

δίδωμι, I give.

INDICATIVE.

Present.

Active.			Passive.		
1.	2.	3.	1.	2.	3.
δίδωμι	δίδως	δίδωσι	δίδομαι	δίδοσαι	δίδοται
δίδομεν	δίδοτε	διδόασι	-μεθα	-σθε	-νται

Imperfect.

ἐδίδουν	ἐδίδους	ἐδίδου	ἐδιδόμην	ἐδίδου	ἐδίδοδο
-ομεν	-οτε	-ουν	-μεθα	-σθε	-ντο

Future.

	Active.	Middle.	Passive.
δώσω	regular	δώσομαι	δοθήσομαι

Aorist 1.

	Active.	Passive.
ἔδωκα	regular	ἐδόθην

Aorist 2.

Active.			Middle.		
ἔδων	ἔδως	ἔδω	ἔδόμην	ἔδοσο	ἔδοτο
ἔδομεν	ἔδοτε	ἔδοσαν	ἔδόμεθα	ἔδοσθε	ἔδοντο

Perfect.

Active.	Passive.
δέδωκα regular	δέδομαι regular
Pluperf. δεδώκειν	

IMPERATIVE.

Present.

δίδου	διδότω
δίδοτε	διδότωσαν

Aorist 2.

δός	δότω
δότε	δότωσαν

SUBJUNCTIVE.

Present, δίδῳ, -ῶς, ῶ, &c.

? Aor. 1. δώσω

Aor. 1. Pass. δοθῶ

Aorist 2.

δῶ	δῶς	δῶ
δῶμεν	δῶτε	δῶσι

OPTATIVE.

Aorist 2.

δῶην -ης -η &c.

INFINITIVE.

Pres. διδόναι
Aor. 2. δοῦναι

Aor. 1. δοθῆναι
Pres. δίδοσθαι

PARTICIPLES.

Pres.	διδούς, δίδοντας	Aor. 1.	δοθείς
Aor. 2.	δούς	Perf.	δεδομένος
Perf.	δεδωκώς		

ἵημι, I let go, and compounds ἀφίημι, remit, forgive,
συνίημι, understand.

INDICATIVE.

Present.

Active.			Middle & Passive.		
ἀφ-ίημι	-ίης	-ίησι	ἀφ-ιέμαι	-ιέσαι	-ιέται
-ιέμεν	-ιετε	-ιᾶσι(ν)	-ιέμεθα	-ιέσθε	-ιένται

Imperfect.

3rd sing. ἤφιε not found

Future.

ἀφήσω regular ἀφεθήσομαι Fut. 1. Pass.

Aorist 1.

ἀφήκα ἀφέθην Aor. 1. Pass.

Aorist 2. Active.

ἄφην

IMPERATIVE.

Present.

ἀφιέτω 3rd sing.

ἀφίετε 2nd plur.

Aorist 2.

Active.

ἄφες ἄφέτω
ἄφετε ἄφέτωσαν

SUBJUNCTIVE.

Present.

ἀφιῶ

Aor. 1. Pass.

ἀφεθῶ

INFINITIVE.

Active.

Pres. ἀφιέναι

Aor. 2. ἀφείναι

PARTICIPLES.

Pres. συν-ιείς -ιέντες Passive. καθ-ιέμενος

Aor. 2. ἀφείς ἀφέντες

Perf. Pass. παρ-ειμένος

εἶμι, *I am going*, found in compounds only.

INDICATIVE.

Present, 3rd plur. εἰσ-λάσιν.

Imperfect, εἰσ-ῆει 3rd sing., ἀπ-ῆσαν and ἐξ-ῆσαν 3rd plur.

Infinitive Present.

εἰσ-ιέναι and ἐξ-ιέναι

Participle Present.

Nom. Sing. Gen. Sing. Gen. Plur.

ἐπ-ιούσα, συν-ιοντος, and ἐξ-ιόντων are found in N.T.

TABLE OF PRINCIPAL VERBS IN -μι.

ACTIVE.			PARTICIPLES.		PRESENT.
INDICATIVE.	IMPERATIVE.	ACTIVE.	INFINITIVE.	PARTICIPLES.	
ἴστημι Imperf.	τίθει	ἴσταναι	ἴσταναι	ἰστάς, ἰστάνων, & ἰστών	}
τίθηνμι Perf.	τίθει	τιθέναι	τιθέναι	τιθείς . . .	
δίδωμι	δίδου	διδόναι	διδόναι	διδούς . . .	
ἔστην	στήθι } & -στα }	στήναι	στήναι	στάς . . .	}
ἔθην	θές	θείναι	θείναι	θείς . . .	
ἔδων Mid. ἐδόμην	δός	δοῖναι	δοῖναι	δούς . . .	
στήσω & στήσομαι } Future.					
θήσω & θήσομαι }					
ἔσθηκα		σῆσαι	σῆσαι	σῆσας . . .	}
ἔθηκα					
ἔδωκα					
	δώσω				Aor. 1.

TABLE OF PRINCIPAL VERBS IN -μι (*continued*).

Indicative. Plurif.	Imperative.	Infinitive.	Participles.	
ἔσθηκα, εἰστήκειν		{ ἔσθηκέναι } { ἔσθηκώς }	{ ἔσθηκώς }	} Perfect.
δέδωκα, δεδώκειν		δεδωκέναι	δεδωκώς	
		Passive.		
ἵσταμαι Imperf. ἵτασο		ἵστασθαι	ἱστάμενος	.
τίθεμαι ἐπιθέμην		τιθεσθαι	τιθέμενος	.
δίδομαι ἐδιδόμην		δίδοσθαι	διδόμενος	.
σταθήσομαι } Future 1.				
τεθήσομαι				
δοθήσομαι				
		Subj.		
ἐσθήην		σταθήναι	σταθεῖς	.
ἐπέθην		τεθήναι	τεθεῖς	.
ἐδόθην		δοθήναι	δοθεῖς	.
		Plurif.		
πέθειμαι ἐπεθείμην				.
δέδομαι ἐδεδόμην			δεδομένος	.
				Perfect.

OTHER VERBS IN -μι.

There are also some verbs which have a Present in -υμι, as 3rd Sing. Pres. Active ἀμφιέννυσι, 3rd Sing. Imperf. Passive διεῖρρήγνυτο, Pres. Infinitive Active -ύναι, Passive -ύσθαι. The other tenses are formed regularly, as from a verb in -νω, or from some shorter root. Verbs in -νω have no Second Aorist, and are easily recognized in the few forms in which they occur. δύναμαι and ἐπίσταμαι and κρέμαμαι are *Middle* verbs, formed like the Middle of ἵστημι. κείμαι, Infinitive κείσθαι, has no active. This verb (with κάθημαι) is only found in the Present and Imperfect tenses.

VERBS WITH TENSES MADE UP FROM TWO
OR MORE DISTINCT ROOTS USED IN THE
SAME SENSE.

αἰρέομαι, *I choose*, and in compounds αἰρέω, Act., *take away*, Fut. αἰρήσω, Perf. ἔρηκα, Pass. Fut. 1 αἰρεθήσομαι, Aor. 1 ἤρέθην. From root †έλω in same sense, Aor. 2 Act. εἶλον, Mid. εἰλόμην.

ἐρῶ, Fut. Act., *I shall say*, Perf. Act. εἶρηκα, Pass. εἶρημαι, Aor. 1 Pass. ἐρρήθην and ἐρρέθην, Inf. ῥηθῆναι, Part. ῥηθείς. From root †έπω in same sense, Aor. 1 Act. εἶπα, Aor. 2 εἶπον.

έρχομαι, *I am coming or going*, Imperf. ἤρχομην. From root †ελεύθω in same sense, Fut. ἐλεύσομαι, Perf. ἐλήλυθα, Aor. 2 ἤλθον (for ἤλυθον), ἐλθέ, ἔλθω, ἔλθοιμι, ἔλθειν, ἐλθών.

έσθίω, *I eat*. From †φάγω in same sense, Aor. 2 ἔφαγον, Fut. φάγομαι, φάγεσαι, &c.

† Not used.

ὁράω, *I see*, Imperf. ἑώραν, Perf. ἑώρακα. From root †εἶδω in same sense, Aor. 2 Act. εἶδον (Mid. εἰδόμην), ἰδέ (Mid. ἴδου), ἴδω, ἴδοιμι, ἰδεῖν, ἰδών, Perf. οἶδα, *I know*, Pluperf. ᾔδειν, *I knew*, Inf. εἰδέναι, Part. εἰδώς, Fut. εἰδήσω, *I shall know*. From root †ᾔπω in same sense, Fut. ὄψομαι, *I shall see*, Pass. ὀφθήσομαι, *I shall appear*, Aor. 1 ὤφθην, *I appeared*. The persons of οἶδα and ᾔδειν are regular in the N. T. We also find ἴσμεν, ἴστε in the same sense as οἶδαμεν, οἶδατε.

φέρω, *bear*, Fut. οἴσω,* Aor. 1 ἤνεγκα, Aor. 2 ἤνεγκον, Aor. 1 Pass. ἤνέχθην, from root †ένέκω.

EXAMPLES OF IRREGULAR SECOND AORISTS, WITH THE VERBS TO WHICH THEY BELONG.

αἰσθωνται, 3 Plur. Subj. from ᾗσθόμην, Aor. 2 of αἰσθάνομαι, *I perceive by the senses*. ἄ.λ. St. Luke ix. 45.

ἀπ-ωλόμην, Aor. 2 Mid. from ἀπ-όλλυμι, *I lose or destroy*, Fut. -ολέσω, Aor. 1 -ώλεσα, Mid. ἀπόλλυμαι, *I perish*, Fut. -ολοῦμαι, Perf. -όλωλα, *I am lost*, Part. -ολωλώς.

ἀφ-ίκετο, 3 Sing. Aor. 2 Ind. from ἀφικνέομαι, *I arrive*.

ἐ-βην, Aor. 2 Act. from βαίνω, *I go*, Fut. βήσομαι, Perf. βέβηκα. Found in compounds only.

ἐ-γεν-όμην, Aor. 2 Mid. from γίγνομαι or γίνομαι, *I become*, Imperf. ἐγινόμην, Fut. γενήσομαι and Pass. γενηθήσομαι, Perf. γέγονα and Pass. γεγέννημαι, Aor. 1 Pass. ἐγενήθην. The Passive differs little from the Middle in sense.

ἐ-γνων, Aor. 2 Act. from γιννώσκω or γινώσκω, *I*

† Not used.

* Possibly from same root as οἴομαι.

become aware, understand, and in Aor. and Perf. *know*, Fut. γνώσομαι, Perf. ἔγνωκα, Aor. 2 ἔγνω (γνώθι, γνώ, γνοίην, γνώναι, γνούς), Pass. γνωσθήσομαι, ἔγνωσμαι, ἔγνωσθην.

ἔ-θαν-ον, Aor. 2 Act. from θνήσκω, *I die*, Fut. θανοῦμαι, Perf. τέθνηκα.

ἔ-λαβ-ον, Aor. 2 Act. from λαμβάνω, *I take*, Fut. λήψομαι and λήψομαι, Perf. εἴληφα, Pass. Fut. 1 λημφθήσομαι and ληφθήσομαι, Aor. 1 ἐλήμφθην and ἐλήφθην.

ἔ-λαθ-ον, Aor. 2 Act. from λανθάνω, *I lie hid, escape*.

ἔ-λαχ-ον, Aor. 2 Act. from λαγχάνω, *I cast lots for, obtain by lot*.

ἔ-μαθ-ον, Aor. 2 Act. from μαθάνω, *I learn*, Perf. μεμάθηκα.

ἔ-παθ-ον, Aor. 2 Act. from πάσχω, *I suffer*, Perf. πέποιθα.

ἔ-πεσ-ον, Aor. 2 Act. from πίπτω, *I fall*, Aor. 1 ἔπεσα, Fut. πεσοῦμαι, Perf. πέπτωκα.

ἔ-πι-ον, Aor. 2 Act. from πίνω, *I drink*, Fut. πίομαι, πίεσαι, &c., Perf. πέπωκα.

ἔ-πυνθ-όμην, Aor. 2 Mid. from πυνθάνομαι, *I ascertain, inquire*.

ἔρ-ρύ-ην, Aor. 2 Pass. from ρέω, *flow*, Fut. ρεύσω. Found in 1 Plur. Subj. παραρρύωμεν, Heb. ii. 1.

ἔ-σχ-ον, Aor. 2 Act. from ἔχω, *I have and hold*, Imperf. εἶχον, Mid. εἰχόμεν, Fut. ἔξω and σχήσω, Perf. ἔσχηκα, Aor. 2 Mid. ἐσχόμην.

ἔ-τεκ-ον, Aor. 2 Act. from τίκτω, *I bear (a child)*, Fut. τέξομαι.

ἔ-τυχ-ον, Aor. 2 Act. from τυγχάνω, *I happen to meet, obtain*.

εὔρον, Aor. 2 Act. from εὔρίσκω, *I find*, Fut. εὔρήσω,

Perf. *εὔρηκα*, Aor. 1 Mid. *εὐράμην*, Pass. *εὔρεθήσομαι*, *εὔρημαι*, *εὐρέθην*.

ἤγαγον, Aor. 2 Act. from *ἄγω*, *lead*, Fut. *ἄξω*.

ἡμαρτ-ον Aor. 2 Act. from *ἁμαρτάνω*, *I sin*, Fut. *ἁμαρτήσω*, Perf. *ἡμάρτηκα*.

ἦν-εσχόμην, Aor. 2 Mid. from *ἄν-έχομαι*, *I put up with*.

θίγ-ω -ης, -η, &c., Aor. 2 Subj: from *θιγγάνω*, *I touch*.

Not found except in Subj. in N. T.

ὄφελον, *I would that*. No other tense found.

OTHER EXAMPLES OF IRREGULAR VERBS.

ἀμφι-εννύω, *clothe*, Perf. Past Pass. *ἡμφιεσμένος*.

ἄν-οίγω, *open*, Fut. *ανοίξω*, Aor. 1 *ἥνοιξα* and *ἀνέφξα*, Perf. Mid. 3 Sing. *ἀνέφγε*, *it is open*, Pass. Fut. 1 *ἀνοιχθήσομαι*, Fut. 2 *ἀνοιγήσομαι*, Perf. *ἀνέφγμαι* and *ἡνέφγμαι*, Aor. 1 *ἀνέφχθην*, *ἡνέφχθην*, and *ἡνοιχθην*.

ἄρεσκω, *please*, Fut. *ἄρέσω*, Aor. 1 *ἤρεσα*.

αὐξάνω and *αὔξω*, *grow*, *increase*, Fut. *αὐξήσω*, Aor. 1 Act. *ἠύξησα*, Pass. *ἠύξήθην*.

βάλλω, *cast*, *βαλῶ*, *ἔβαλον*, *βέβληκα*, *βέβλημαι*, *βληθήσομαι*, *ἐβλήθην*.

βλαστάνω, *spring up*, Aor. 1 *ἐβλάστησα*.

βούλομαι, *choose*, *prefer*, *ἡβουλήθην* and *ἐβουλήθην*, Aor. 1 Pass. in Mid. sense.

γαμέω, *marry*, Aor. 1 *ἐγάμησα* and *ἔγμηα*.

δέω, *bind*, *δήσω*, *ἔδησα*, *δέδεκα*, *δέδεμαι*, *ἐδέθην*.

δεῖ, Imperf. *ἔδει*, verb impersonal, *it is necessary*, Inf. *δεῖν*, Part. neut. *δέον*.

δέομαι, *beseech*, Aor. 1 Pass. *ἐδεήθην* in Mid. sense.

δοκέω, *I think*, and *δοκεῖ*, impersonal, *it seems good*, Aor. 1 *ἔδοξα*. Hence *δόξα*, *δόγμα*, *δογματίζομαι*.

δύναμαι, *I can*, Fut. δυνήσομαι, Imperf. ἐδυνάμην and ἠδυνάμην, Aor. 1 Pass. in Mid. sense ἐδυνήθην and ἠδυνήθην.

ἐγείρω, *waken, rouse up*, and in Mid. *awake, arise*, Fut. ἐγερῶ, Aor. 1 ἤγειρα, Mid. ἠγειράμην, Perf. Pass. ἐγήγερμαι, Aor. 1 ἠγέρθην, Fut. ἐγερθήσομαι.

ἐλαύνω, *drive*, Perf. ἐλήλακα.

ζάω, *live*, Inf. ζῆν, Imperf. ἔζων, Fut. ζήσω and ζήσομαι, Aor. 1 ἔζησα.

θέλω or ἐθέλω, *will, ἤθελον, θελήσω, ἠθέλησα.*

καίω, *burn*, καύσω, καυθήσομαι, κέκαυμαι.

καλέω, *call*, καλέσω, κληθήσομαι, ἐκλήθην, κέκλημαι.

κλαίω, *weep*, Fut. κλαύσω and κλαύσομαι.

μέλει, Impersonal with Dative, *it is a concern or care to one.*

μέλλω, *to be about, intend*, Imperf. ἤμελλον and ἔμελλον.

μιμνήσκομαι, *recollect, mention*, Aor. 1 Pass. in Mid. sense ἐμνήσθην, Perf. μέμνημαι, *I remember*; ὑπο-μνήσω, Fut. Act., *I shall remind.*

ὀμνύω, *swear*, Aor. 1 ὤμοσα.

πιπράσκω, *sell*, Perf. Act. πέπρακα, Pass. πέπραμαι, Aor. 1 Pass. ἐπράθην.

προφητεύω, *prophecy*, Aor. 1 προεφήτευσα and ἐπροφήτευσα.

φθάνω, *anticipate, come up to*, Aor. 1 ἔφθασα.

Some of the leading irregularities illustrated above may be classified and noticed.

1. Irregular augments, as in βούλομαι, δύναμαι, θέλω, μέλλω, which take η for ε, or both.

2. Prepositions augmented contrary to rule, as in *ἀνοίγω, ἀνέχομαι, προφητεύω*. But *ἐπροφήτευσα* is preferable to *προεφήτευσα*, because *προφητεύω* is derived from *προφητής*, and is, strictly speaking, not a compound verb.

3. Present tenses where *-σκω* and *-άνω* has been added to the root of the verb, as *εὕρισκω, θνήσκω, μιμνήσκω, λαμβάνω, ἀμαρτάνω*, etc. Roots altered in the Second Aorist are numerous, and form a class of themselves.

4. Irregular reduplications, as *ἤγαγον, ἐλήλυθα, ἐώρακα*.

5. Combinations of two or more roots to form the tenses of a single verb, as in the first list.

6. Mere syncopation, as *θν* for *θαν* in *θνήσκω*, *βλ* for *βαλ* in *βάλλω*, and *κλ* for *καλ* in *καλέω*.

7. *ε* and *η* used in different parts of the same verb, as *δέω, δήσω, δέδεκα, ἐρρέθην* and *ἐρρήθην, ἐκύλεσα* and *κέκλημαι*.

8. Diphthongs introduced for the sake of euphony, as *ρεύσω, καύσω*, and *κλαύσω*.

A little attention to the particular form of irregularity which occurs in any given instance will soon familiarize the student with the principles of variation, which are not really numerous, nor in themselves perplexing. There are few irregularities of which it is not possible to find several examples. *ἀνοίγω* is perhaps the most extraordinary of all irregular verbs.

EXERCISES ON THE VERBS.

1. VOWEL CHARACTERISTIC: *λύω, loose*.

Parse and translate:—

1. *ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων.* 2. *ὃ ἐὰν λύσῃς, ἔσται λελυμένος.* 3. *ὅσα ἐὰν λύσητε, ἔσται*

λελυμένα. 4. λύσαντες ἀγάγετέ μοι. 5. λύσαι τὸν ἱμάντα τῶν ὑποδημάτων. 6. ἐλύθη ὁ δεσμός τῆς γλώσσης. 7. λύνουσιν αὐτόν. 8. λύοντες τὸν πῶλον. 9. λύει τὸν βοῦν. 10. ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ. 11. διατί λύετε; 12. λύντων αὐτῶν τὸν πῶλον. 13. λύσατε τὸν ναὸν τοῦτον. 14. οὐ μόνον ἔλυε τὸ σάββατον. 15. ἵνα μὴ λυθῇ ὁ νόμος. 16. οὐ δύναται λυθῆναι ἡ γραφή. 17. λύσας τὰς ὠδῖνας τοῦ θανάτου. 18. λύσον τὸ ὑπόδημα. 19. λυθείσης τῆς συναγωγῆς. 20. ἔλυσεν αὐτόν. 21. ὅπως λύσῃ αὐτόν. 22. ἡ πρύμνα ἔλυετο. 23. λέλυσαι. 24. πάντων λυομένων. 25. οἱ οὐρανοὶ λυθήσονται. 26. ἐλύθησαν οἱ τέσσαρες ἄγγελοι. 27. δεῖ αὐτὸν λυθῆναι. 28. λυθήσεται.

ἀπο-λύω.

29. ἀπολύσας. 30. ἀπόλυσον. 31. ἀπολελυμένην. 32. ἀπέλυσεν. 33. ἀπολύσαι. 34. ὃς ἐὰν ἀπολύσῃ. 35. ἀπέλυσεν. 36. ἀπολέλυσαι. 37. ἀπολύεις. 38. ἀπολυθέντες. 39. ἀπελύθησαν. 40. ἀπολελύσθαι. 41. ἀπελύοντο. 42. ἵνα ἀπολυθῇτε.

2. τ-SOUND CHARACTERISTIC: θαυμάζω, *wonder, admire*.¹

Translate and parse the following (the nouns to be parsed also):—

1. ἐθαύμασε. 2. ἄνθρωποι ἐθαύμασαν. 3. οἱ ὄχλοι ἐθαύμασαν. 4. ὥστε τοὺς ὄχλους θαυμάσαι. 5. ὥστε θαυμάζειν τὸν ἡγεμόνα. 6. πάντες ἐθαύμαζον. 7. ἐθαύμαξε διὰ τὴν ἀπιστίαν. 8. ἐθαύμασεν εἰ ἦδη τέθηκε (θνήσκω, irr.). 9. ἐθαύμαζον ἐπὶ τοῖς λόγοις. 10. πάντων θαυμαζόντων ἐπὶ πᾶσιν. 11. ἰδὼν ἐθαύμασεν. 12. θαυμάσαντες ἐπὶ τῇ ἀποκρίσει. 13. ἀπῆλθε πρὸς

ἑαυτὸν θαυμάζων τὸ γεγονός. 14. αὐτῶν θαυμάζοντων. 15. μὴ θαυμάσης. 16. ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει. 17. ἵνα ὑμεῖς θαυμάζητε. 18. μὴ θαυμάζετε τοῦτο. 19. πάντες θαυμάζετε διὰ τοῦτο. 20. τί θαυμάζετε ἐπὶ τούτῳ; 21. θαυμάσατε. 22. θαυμασθῆναι. 23. ἐθαύμασα θαῦμα μέγα. 24. θαυμάσονται.

3. κ-SOUND CHARACTERISTIC : διώκω, *persecute*, *pursue*.

Parse the following and translate them :—

1. οἱ δεδιωγμένοι. 2. ὅταν διώξωσι. 3. ἐδίωξαν. 4. ὑπὲρ τῶν διωκόντων ὑμᾶς. 5. ὅταν διώκωσιν. 6. διώξετε. 7. ἐδίωκον. 8. μὴ διώξητε. 9. διώξουσιν. 10. διώκεις. 11. ἐδίωξα. 12. τὰ μὴ διώκοντα. 13. διώκων. 14. διώκοντες. 15. τοὺς διώκοντας. 16. διώκωμεν. 17. διωκόμενοι. 18. διώκετε. 19. ὁ διώκων. 20. μὴ διώκονται. 21. δίωκε. 22. διωχθήσονται. 23. διωξάτω. 24. ἐδίωξε.

4. π-SOUND CHARACTERISTIC : γράφω, *write*.

Translate and parse accurately :—

1. γέγραπται. 2. γράψαι. 3. ἔγραψεν. 4. ἦν γεγραμμένον. 5. ἐγράφη. 6. γράψον. 7. τὰ γεγραμμένα. 8. τὸ γεγραμμένον τοῦτο. 9. ἐπυγραφή γεγραμμένη. 10. ἔγραφε. 11. μὴ γράφε. 12. γέγραφα. 13. γράψας ταῦτα. 14. εἰ γράφηται. 15. τὰ γραφόμενα βιβλία. 16. γράψαντες. 17. ἔγραψαν. 18. ἔγραψα ὑμῖν. 19. ἐγράφατέ μοι. 20. οὐκ ἔγραψα ταῦτα. 21. ἂν γράφω ὑμῖν. 22. γράφομεν ὑμῖν. 23. ὁ λόγος ὁ γεγραμμένος. 24. τὸ γράφειν ὑμῖν. 25. τὰ αὐτὰ γράφειν ὑμῖν. 26. οὐ χρειαν ἔχετε ὑμῖν γράφεσθαι. 27. γράψω ἐπ' αὐτὸν τὸ ὄνομα. 28. ἔμελλον γράψειν. 29. μὴ ταῦτα γράψης. 30. ἐκ τῶν γεγραμμένων. 31. οἱ γεγραμμένοι.

5. EXERCISE ON LIQUID VERBS.

αἶρω, lift up, take away.

1. ἐπὶ χειρῶν ἀροῦσί σε. 2. ἀρόν σου τὴν κλίνην.
3. αἶρει τὸ πλήρωμα ἀπὸ τοῦ ἱματίου. 4. ἄρατε τὸν ζυγόν μου. 5. ἀρθήσεται ἀπ' αὐτοῦ. 6. ἦραν τὸ σῶμα.
7. ἀράτω τὸν σταυρὸν αὐτοῦ. 8. τὸν πρῶτον ἰχθὺν ἄρον.
9. ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν. 10. ἄραι τὰ ἐκ τῆς οἰκίας. 11. καὶ ἦρεν ἅπαντας. 12. ἵνα ἄρῃ τὸν σταυρόν.
13. αἰρόμενον ὑπὸ τεσσάρων. 14. ἄρας τὸν κράββατον. 15. ἵνα μηδὲν αἶρωσιν. 16. κοφίνους πλήρεις κλασμάτων ἤρατε. 17. ὄφεις ἀροῦσι. 18. ἤρθη τὸ περισσεῦσαν. 19. ἦραν φωνήν. 20. αἶρε τοῦτον.
21. ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου. 22. ἄρατε τὸν λίθον. 23. ἦρε τοὺς ὀφθαλμοὺς ἄνω. 24. ἵνα ἀρθῶσιν.
25. βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. 26. καὶ γὰρ αὐτὸν ἀρῶ. 27. ἡ κρίσις αὐτοῦ ἤρθη. 28. αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 29. ἤρθη νεκρός. 30. ἀρθήτω ἀφ' ὑμῶν. 31. αὐτὸ ἤρκεν ἐκ μέσου. 32. ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ.

μένω.

1. μέινετε. 2. ἔμειναν. 3. μένετε. 4. οὐκ ἔμενευ.
5. δεῖ μέναι. 6. μέινον. 7. ποῦ μένεις; 8. μένοντα.
9. μένουσαν. 10. μέινῃ. 11. μενῶν. 12. μενεῖτε.
13. ἔμενον. 14. μενέτω. 15. μένε. 16. μεμενήκεισαν.
17. μένομεν.

EXERCISE ON ἵστημι.

Parse all the following forms of the verb, and translate the sentences :—

1. ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ.
2. ἔστησεν αὐτὸ ἐν μέσῳ. 3. στήσει τὰ μὲν πρόβατα ἐκ

δεξιῶν. 4. ἔστησαν αὐτῷ τριάκοντα ἀργύρια. 5. μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. 6. νόμον ἰσθῶμεν. 7. ἵνα τὸ δεύτερον στήσῃ. 8. εἰστήκεισαν ἔξω. 9. ἔξω ἐστήκασιν. 10. εὗρεν ἄλλους ἐστῶτας ἀργούς. 11. τινὲς τῶν ᾧδε ἐστηκότων. 12. στήθι εἰς τὸ μέσον. 13. ἔστη. 14. ἀνέστη. 15. ἀπέστη.

7. θεάομαι (Dep. Mid.), *gaze on, observe.* (Aor. 1 Pass. in Act. sense, Perf. Pass. in Pass. sense.)

Parse and translate :—

1. πρὸς τὸ θεαθῆναι αὐτοῖς. 2. τί ἐξήλθετε θεάσασθαι ; 3. ἐθεάθη ὑπ' αὐτῆς. 4. τοῖς θεασαμένοις αὐτόν. 5. ἐθεάσατο τελώνην. 6. ἐθεάσαντο τὸ μνημεῖον. 7. ἐθεασάμεθα τὴν δόξαν αὐτοῦ. 8. τεθέαμαι τὸ πνεῦμα καταβαῖνον. 9. θεασάμενος αὐτοὺς ἀκολουθοῦντας. 10. θεάσασθε τὰς χώρας. 11. θεασάμενοι ἃ ἐποίησεν. 12. ἐθεάσασθε αὐτόν. 13. ὃ ἐθεασάμεθα. 14. οὐδεὶς τεθέαται Θεόν. 15. ἡμεῖς τεθεάμεθα.

8. ὄπτομαι (Dep. Mid.).

1. ὄψονται. 2. ὄψεσθε. 3. ὄψει. 4. ὄψῃ. 5. ὄψομαι. 6. ὤφθησαν αὐτοῖς. 7. οἷ, ὀφθέντες, ἐλάλουν. 8. ὤφθη ἄγγελος. 9. τοῦ ἀγγέλου, τοῦ ὀφθέντος. 10. ὀφθείς, 11. ὀφθήσομαι σοι.

9. φοβοῦμαι, *I fear.* (Dep. Mid. Fut. and Aor. 1 Pass. in Act. sense.)

Parse and translate :—

1. μὴ φοβηθῆς. 2. ἐφοβήθη. 3. οἱ ὄχλοι ἐφοβήθησαν. 4. μὴ φοβήθητε αὐτούς. 5. μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα. 6. ἐφοβήθη τὸν ὄχλον. 7. ἐφοβήθησαν σφόδρα. 8. φοβούμεθα τὸν ὄχλον. 9. ἐφοβήθησαν τοὺς ὄχλους. 10. φοβηθείς, ἀπελθὼν ἔκρυψα τὸ

τάλαντον. 11. μὴ φοβεῖσθε ὑμεῖς. 12. ἐφοβήθησαν φόβον μέγαν. 13. ἡ γυνὴ φοβηθεῖσα. 14. ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι. 15. ἐφοβοῦντο αὐτόν. 16. μὴ φοβοῦ. 17. τοῖς φοβουμένοις αὐτόν. 18. φοβηθέντες ἐθαύμασαν. 19. ὑποδείξω τίνα φοβηθῆτε. 20. τοῦτον φοβήθητε. 21. τὸν Θεὸν μὴ φοβούμενος. 22. εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι. 23. ἐφοβούμην γὰρ σέ. 24. ἐφοβοῦντο γὰρ τὸν λαόν. 25. οὐδὲ φοβῆ σὺ τὸν Θεόν; 26. μᾶλλον ἐφοβήθη. 27. ὁ φοβούμενος αὐτόν. 28. οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν. 29. ἴνα φοβῆται τὸν ἄνδρα. 30. φοβηθῶμεν οὖν. 31. μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως. 32. οὐ φοβηθήσομαι. 33. τίς οὐ μὴ φοβηθῇ σε;

CLASSIFIED LIST OF VERBS FROM FIRST EPISTLE TO THESSALONIANS.

* Signifies that the *present* tense of the verbs marked is in this conjugation.

1. VOWEL CHARACTERISTICS, *a, e, o, u, eu, &c.* Usual terminations, *-σω, -σα, -κα, -μαι, -θην.*

- | | |
|-------------------|--------------------|
| 1. εὐχαριστοῦμεν | 2. ποιούμενοι |
| 3. μνημονεύοντες | 4. ἡγαπημένοι |
| 5. πιστεύουσι | 6. ἐξήχηται |
| 7. λαλεῖν | 8. δουλεύειν |
| 9. ῥνόμενον | 10. λαλήσαι |
| 11. πιστευθῆναι | 12. λαλοῦμεν |
| 13. ζητοῦντες | 14. εὐδοκοῦμεν (2) |
| 15. μνημονεύετε | 16. ἐπιβαρῆσαι |
| 17. παρακαλοῦντες | 18. παραμυθούμενο |
| 19. μαρτυρούμενοι | 20. περιπατήσαι |

21. καλοῦντες	22. ἐνεργεῖται
23. καλλόντων	24. ἀναπληρῶσαι
25. εὐδοκήσαμεν	26. παρακαλέσαι
27. κείμεθα	28. ἐπιποθοῦντες
29. παρεκλήθημεν	30. ζῶμεν
31. δεόμενοι	32. ἐρωτῶμεν
33. παρακαλοῦμεν	34. περιπατεῖν
35. περισσεύετε	36. κτᾶσθαι
37. πλεονεκτεῖν	38. ἐκάλεσεν
39. ἀθετῶν	40. ἀθετεῖ
41. ἀγαπᾶν	42. ποιεῖτε
43. περισσεύειν	44. φιλοτιμεῖσθαι
45. περιπατῆτε	46. ἀγνοεῖν
47. κεκοιμημένων	48. λυπήσθε
49. πιστεύομεν	50. κοιμηθέντες
51. ζῶντες	52. κοιμηθέντας
53. παρακαλεῖτε	54. ἐνδυσάμενοι
55. ζήσωμεν	56. οἰκοδομεῖτε
57. ἐρωτῶμεν	58. κοπιῶντας
59. νουθετοῦντας	60. ἡγείσθαι
61. εἰρηνεύετε	62. νουθετεῖτε
63. παραμυθεῖσθε	64. μακροθυμεῖτε
65. εὐχαριστεῖτε	66. ἐξουθενεῖτε
67. τηρηθεῖη	68. ποιήσει
69. μεθύουσι	70. περισσεύσαι (observe the
71. γρηγορῶμεν	72. ὁρᾶτε [accent.])
73. δεῖ	74. μεθύουσι

2. κ-SOUND CHARACTERISTICS, κ, γ, χ, κτ, ττ (σσ).
Usual terminations, -ξω, -ξα, -χα, -γμαι, -χθην.

1. δεξάμενοι

2. ἐξελήλυθεν*

3. ἔχειν

4. ἐρχομένης

- | | |
|-------------------------|--------------------------|
| 5. προπαθόντες | 6. ἀρέσκοντες |
| 7. ἐκηρύξαμεν | 8. ἐδέξασθε |
| 9. ἐπάθετε | 10. ἐκδιωξάντων |
| 11. ἀρεσκόντων | 12. ἐλθεῖν* |
| 13. στέγοντες | 14. προελέγομεν |
| 15. στέγων | 16. γνῶναι* |
| 17. ἐλθόντος* | 18. ἔχετε |
| 19. ἀρέσκειν | 20. ἀπέχεσθαι |
| 21. πράσσειν | 22. ἔχητε |
| 23. ἄξει | 24. λέγομεν |
| 25. ἔρχεται | 26. λέγωσιν |
| 27. ἐχούση | 28. ἐκφύγωσιν |
| 29. μεθυσκόμενοι | 30. ἀντέχεσθε |
| 31. διώκετε | 32. προσεύχεσθε |
| 33. κατέχετε | 34. ἀπέχεσθε |
| 35. ἔσχομεν | 36. *ἀπέθανε (irr.) |
| 37. *ἀποθανόντος (irr.) | 38. *ἀναγνώσθηναι (irr.) |

3. τ-SOUND CHARACTERISTICS, τ, δ, θ, ζ. Usual terminations, -σω, -σα, -κα, -σμαι, -σθην.

- | | |
|---------------------|----------------------|
| 1. εἰδότες | 2. οἶδατε |
| 3. ὑβρισθέντες | 4. ἐπαρρησιασάμεθα |
| 5. δοκιμάσαμεθα | 6. δοκιμάζοντι |
| 7. ἐργαζόμενοι | 8. σωθῶσιν |
| 9. ἀπορφανισθέντες | 10. ἐσπουδάσαμεν |
| 11. ἰδεῖν | 12. *στηρίζαι (irr.) |
| 13. ἐπείρασεν | 14. πειράζων |
| 15. εὐαγγελισαμένον | 16. ἰδεῖν |
| 17. καταρτίσαι | 18. πλεονάσαι |
| 19. εἰδέναι | 20. εἰδότα |
| 21. ἡσυχάζειν | 22. ἐργάζεσθαι |

- | | |
|--------------------------|----------------|
| 23. *ἀρπαγησόμεθα (irr.) | 24. καθεύδωμεν |
| 25. καθεύδοντες | 26. καθεύδουσι |
| 27. δοκιμάζετε | 28. ἀγιάσαι |
| 29. ἀσπάσυσθε | 30. ὀρκίζω |

4. LIQUID CHARACTERISTICS, λ, μ, ν, ρ. Circumflexed Future, Aor. 1 without σ, -κα, -μαι, -θην.

- | | |
|-------------------------|--------------------------|
| 1. *ἐγενήθη (irr.) | 2. *ἐγενήθημεν (irr.) |
| 3. *γενέσθαι (irr.) | 4. ἀπαγγέλλουσιν |
| 5. ἀναμένειν | 6. ἡγείρεν |
| 7. *γέγονεν (irr.) | 8. ἰμειρόμενοι |
| 9. *γεγένησθε (irr.) | 10. ἀποκτεινάντων |
| 11. *ἔφθασε (irr.) | 12. ἠθελήσαμεν (irr.) |
| 13. σαίνεσθαι | 14. μέλλομεν |
| 15. *ἐγένετο (irr.) | 16. *γέννηται (irr.) |
| 17. χαιρομεν | 18. κατευθύναι |
| 19. ὑπερβαίνειν | 20. διεμαρτυράμεθα |
| 21. παρηγγείλαμεν | 22. θέλω |
| 23. *φθάσωμεν (irr.) | 24. *καταλάβη (irr.) |
| 25. *παρελάβετε (irr.) | 26. χαίρετε |
| 27. *καταβήσεται (irr.) | 28. *παραλαβόντες (irr.) |

5. VERBS IN -μι.

- | | |
|-----------------|------------------|
| 1. δυνάμενοι | 2. εἶναι |
| 3. μεταδοῦναι | 4. οὐσῶν |
| 5. ἐστέ | 6. κείμεθα |
| 7. ἦμεν | 8. δυνάμεθα |
| 9. ἀνταποδοῦναι | 10. ἐδώκαμεν |
| 11. δόντα | 12. ἐστί |
| 13. ἀνέστη | 14. ἀναστήσονται |
| 15. ἐσόμεθα | 16. ἐφίσταται |

- | | |
|-----------|-------------------|
| 17. ἔθετο | 18. προισταμένους |
| 19. ἀποδῶ | 20. σβέννυτε |

6. π-SOUND CHARACTERISTICS, π, β, φ, πτ. Usual terminations, -ψω, -ψα, -φα, -μμαι, -φθην.

- | | |
|----------------|----------------------|
| 1. ἐπεστρέψατε | 2. θάληπῃ |
| 3. ἐνέκοψεν | 4. καταλειφθήναι |
| 5. ἐπέμψαμεν | 6. θλίβεσθαι |
| 7. ἔπεμψα | 8. προείπαμεν (irr.) |
| 9. γράφειν | 10. περιλειπόμενοι |
| 11. γράφεσθαι | 12. νήφωμεν |

The above list is intended to furnish an exercise in parsing, and to exhibit the proportion in which various classes of verbs may be expected to occur. A similarly classified list taken from a few pages of Hellenica yielded very similar results.

PREPOSITIONS.

1. COMPOUNDED WITH VERBS. There are many other prepositions, and adverbs used as prepositions, which are classed in a separate list. The fact that the prepositions which immediately follow can be compounded with verbs has given them a distinct grammatical position.

ἀμφί, *on both sides of, about*. Occurs only in composition; ἀμφι-εννύναι, *to clothe*; ἀμφίβληστρον, *a net*. Before vowels ἀμφ-.

ἀνά, *up*, with Accusative; ἀνὰ μέσον, *between, through the midst*. Often distributive, ἀνὰ δηνάριον, *at the rate of a penny, a penny apiece*. Sometimes as adverb with nominative case, ἀνὰ εἰς ἑκαστός, *each one separately*. Before vowels ἀν-.

ἀντί, *instead of*, with Genitive. λύτρον ἀντί πολλῶν,

a ransom for many; ἀνθ' ὧν, because (in return for the fact that). In composition, sometimes *against*, as ἀντιλογία, *contradiction*; sometimes *instead of* or *in return*, as ἀντιμισθία, a *recompense*; ἀντίχριστος may combine both ideas, *instead of* and *against*. Before vowels ἀντ-, before aspirates ἀνθ-.

ἀπό, *from, off*, with Genitive. Before vowels ἀπ-, before aspirates ἀφ-.

διά, *through*; (1) with Genitive *through* (literally), or *by means of*; (2) with Accusative *because of, by reason of*, introducing the *condition* through which a thing is or is done. (1) διὰ τῆς θύρας, *through the door*; διὰ πίστεως, *by means of faith*. (2) διὰ τὸν ὄχλον, *on account of the crowd*. In composition δι-.

εἰς, *into, unto, to, for* (a certain end or object), with Accusative. εἰς τὴν οἰκίαν, *into the house*; εἰς δόξαν Θεοῦ, *to the glory of God*; ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, *I will be to him for a father*. Adverbial expression, εἰς οἶκον, *at home*.

ἐκ, ἐξ, *out of*, with Genitive.

ἐν, *in*, with Dative. The preposition ἐν is often used in the Greek Testament and LXX. as equivalent to the Hebrew preposition בְּ , which signifies not only *in*, but *by means of, with, and in the working of*. Hence ἐν in the Greek Testament has a very extensive range of use and meaning, and cannot be dealt with strictly as a Greek preposition.

ἐπὶ, *upon*, with Genitive, Dative, and Accusative. (1) With Genitive, *loosely upon, towards, in the presence of, in the time of*; ἐπὶ Ἀβιάθαρ, *in the time of Abiathar*, or *in the story of Abiathar*; ἐπὶ Ποντίου Πιλάτου, *before Pontius Pilate*; ἐπὶ θρόνων, *upon thrones*. (2) With

Dative, *upon, close upon, at, over*; ἐπὶ τῇ θύρᾳ, *close to the door*; πεποιθὼς ἐπ' αὐτῷ, *relying upon Him*; προσέθηκε τοῦτο ἐπὶ πᾶσιν, *he added this upon or after all*.

(3) With Accusative, *over, unto, as far as, against, down upon, extending over*; βρέχει ἐπὶ δικαίους καὶ ἀδίκους, *He giveth rain upon just and unjust men alike*; πορεύεσθε ἐπὶ τὰς διεξόδους, *Go forth unto the thoroughfares*; ἔθνος ἐπὶ ἔθνος, *nation against nation*; ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, *they went up over the breadth of the earth*. Before vowels ἐπ-, before aspirates ἐφ-.

κατά, *down*. (1) With Genitive, *against, throughout*.

(2) With Accusative, *according to*. (1) With Genitive, ἔχει τι κατὰ σοῦ, *He hath somewhat against thee*; καθ' ὅλης τῆς Ἰουδαίας, *throughout the whole of Judæa*. (2) With Accusative; κατὰ σάρκα, *according to flesh*; κατ' ἰδίαν, *in the course of privacy, in private*; κατ' οἶκον, *at home*; κατὰ τὴν χώραν ἐκεῖνην, *throughout that country*; καθ' ἓνα, *one by one*; κατ' ἐνιαυτον, *year by year*. Before vowels κατ-, before aspirates καθ-.

μετά, (1) with Genitive, *with*; (2) with Accusative, *after*; μεθ' ὑμῶν, *in company with you*. [μετά differs from σύν, in that μετά expresses *partnership*, and σύν, *conjunction*. They are not to be compared as to nearness of relationship, but signify different aspects of relation.] μετὰ ταῦτα, *after these things*. Before vowels μετ-, before aspirates μεθ-.

παρά, *beside*. (1) With Genitive, *from beside, from*.

(2) With Dative, *beside, by*. (3) With Accusative, *to the side of, to, beyond, beside, along, past*. (1) παρὰ τοῦ Θεοῦ, *from God*. (2) παρὰ τινι Σίμωνι, *with a certain Simon*. (3) παρὰ τὴν θάλασσαν, *along by the sea*; παρὰ φύσιν, *unnatural, beside nature*; παρ' ἐλπίδα, *beyond*

hope ; ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, *they cast them down by His feet*. Before vowels παρ-.

περί, *around*, with (1) Genitive and (2) Accusative in N. T. (1) With Genitive, *concerning, about* ; (2) with Accusative, *around, respecting, about* (of time). (1) μαρτυρεῖν περὶ τοῦ φωτός, *to bear witness concerning the light* ; προσφορά περὶ ἁμαρτίας, *an offering concerning sin*. (2) ἰδὼν ὄχλους περὶ αὐτόν, *seeing multitudes about Him* ; περὶ ὥραν ἕκτην, *about the sixth hour* ; ἀδόκιμοι περὶ τὴν πίστιν, *reprobate respecting the faith*. περί is not altered in composition.

πρό, *before* (of place and time), with Genitive only. No other meaning in N. T.

πρός, *towards* ; (1) with Genitive once in N. T., *suitably to*, Acts xxvii. 34 ; τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει, *this is of primary importance for your preservation*. (2) With Dative, *at, by* ; εἰστήκει πρὸς τῇ θύρᾳ, *he was standing by the door*. Only six times in this sense in N. T. (3) With Accusative, most frequently ; *to, with respect to, for, with* ; ἔρχεται πρὸς Σίμωνα, *He cometh to Simon* ; τὰ πρὸς εἰρήνην σου, *the things belonging to thy peace* ; πρὸς ὥραν, *for an hour* ; εἰσὶν ὧδε πρὸς ἡμᾶς, *they are here with us*. Unaltered in composition.

σύν, *with, in conjunction with* ; takes Dative only. Ἡλίας σὺν Μωϋσεῖ, *Elias with Moses* ; σὺν πᾶσι τοῖτοις, *in conjunction with all these things*. Before π-sounds συμ-, before κ-sounds συγ-, before liquids assimilated.

ὑπέρ, *above*. (1) With Genitive, *on behalf of* ; ἀντί-λυτρον ὑπὲρ πάντων, *a ransom on behalf of all*. (2) With Accusative, *above, beyond* ; φῶς ὑπὲρ τὴν λαμπρό-

τητα τοῦ ἡλίου, *a light above the brightness of the sun.* Sometimes used as Adverb. Unaltered in composition.

ὑπό, *under.* (1) With Genitive, of person, *by the agency of*; πειραζόμενος ὑπὸ τοῦ διαβόλου, *tempted by the devil.* Rarely used of things, as μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not overcome by that which is evil.* (2) With Accusative, *under*; ὄντα ὑπὸ τὴν συκὴν, *being under the fig-tree*; οὐκ ἐσμὲν ὑπὸ νόμον, *we are not under law.* Once used of time, ὑπὸ τὸν ὄρθρον, *close to the dawn.* Before vowels ὑπ-, before aspirates ὑφ-.

GENERAL OBSERVATIONS.

Prepositions with the Accusative case usually signify *motion to*, with the Dative, *rest*. The Genitive case sometimes gives the idea of *motion from*, sometimes *loose connexion with*. Thus ὑπό with the Genitive of agent seems to signify that an act comes from under the person who does it, i. e. it is subject to his control; διά with the same case signifies that the act comes through such and such a channel. ἐπί with the Dative signifies actually upon or resting upon; ἐπί with the Genitive, not actually upon a thing, but upon that which belongs to it or touches it, upon a part of it, or loosely upon it. πρὸς with the Genitive is not exactly *to* a thing, but *to that which belongs to it*. In other Greek, πρὸς with the Genitive means *from before*. εἰς and πρὸς with the Accusative must be carefully distinguished. Strictly speaking, εἰς means *motion to* that which is at rest, and πρὸς *direction towards* that which may be in motion; εἰς indicates the end which a man pursues, or the result

of a process, *πρός* the object with reference to which an act is modified; *εἰς* points to an absolute end, *πρός* to relative position.

ὑπέρ and *περί* seem to approach in one particular expression, when followed by the genitive of *ἀμαρτίας*. But *ὑπέρ* signifies *representation*, which *περί* does not. When the position of Christ with reference to the sinner is indicated, *ὑπέρ* is the preposition usually employed. Some have found a difficulty in this fact, as though the doctrine of substitution were inadequately expressed by *ὑπέρ*, and should require *ἀντί*, which is rarely found. But the fact is, that substitution without representation is unjust; representation without substitution is inadequate. *ὑπέρ* expresses the position of a true representative, and *ἀντί* actual substitution. *ὑπέρ* can be translated *in the stead of*, if the one person is the legitimate representative of the other. If a pretender succeeds in obtaining an inheritance *ἀντί*, *instead of*, the lawful heir, the substitution is unjust. But if a legitimate representative appears, his action is accepted *ὑπέρ*, *on behalf of*, those whom he represents; and yet, in that part of the transaction where he acts for others, he is a true substitute. Thus both prepositions are required, and *ὑπέρ* is perhaps the more important, as it is certainly the more prominent, of the two.

ἀπό and *πρό* have a peculiar idiomatic use when used to express distance of space and time. *ὡς ἀπὸ σταδίων δεκαπέντε*, *about fifteen furlongs off*; *ἀπὸ τετάρτης ἡμέρας*, *the fourth day from this, four days ago*; *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*, *six days before the passover*.

In composition, many prepositions have the effect of intensifying the meaning of the verb or word with

which they are compounded. This intensive force generally arises out of the literal meaning of the preposition itself. Thus we find ἀνακράζειν, *to cry aloud*; διαστρέφειν, *to twist throughout, pervert*; ἐκθαμβεῖσθαι, *to be utterly amazed*; ἐνδυναμεῖσθαι, *to be enabled*; ἐπιλύειν, *to resolve completely, explain*; καταφαγεῖν, *to devour*; περίλυπος, *exceeding sorrowful*; πρόσπεινος, *very hungry*; συντρίβειν, *to crush to pieces*; ὑπερνικᾶν, *to be more than conqueror*.

Sometimes prepositions, although compounded with verbs, retain their meaning as much as if they were separate words in a sentence, and the verb and preposition govern distinct cases, as ὃ παραθήσω αὐτῷ, *that which I shall set by him*. Sometimes the verb and preposition fuse together into one idea, as παραμυθέομαι, *I console*. Some prepositions have meanings in composition which do not appear in the N. T. in their simple use. Thus πρὸς, *in addition to*, with Dative, does not occur, but προσ-δαπανᾶν, *to spend besides*, does.

When prepositions have different meanings with different cases, we must consider which meaning is intended in a compound. Thus μετ-έχειν means *to share or partake in*, from μετά as used with a Genitive; but μετα-μελεῖσθαι, like μετά with Accusative, means *to feel after-concern or remorse*.

All the above prepositions can be illustrated in their primary physical meaning, from the relative position of two objects.

II. PREPOSITIONS NOT COMPOUNDED WITH VERBS.

Those marked (†) are also adverbs ; (††) adverbs and conjunctions.

† ἅμα, *at the same time with*, governs Dative.

ἄνευ, *without*, governs Genitive.

ἀντικρύ or ἀντικρύς, ἄ.λ., *opposite*, governs Genitive.

ἄτερ, *without*, governs Genitive ; St. Luke xxii. 6. 35.

†† ἄχρι and ἄχρις, *as far as, until*. Acts xx. 6, ἄχρις ἡμερῶν πέντε, *in the course of five days*, peculiar idiom. ἄχρις οὗ sc. χρόνου, *until such time as* ; with Subjunctive, ἄχρις = *until*.

†† ἐκτός, *outside*, governs Genitive. As Adverb, τὸ ἐκτός, *the outside* ; ἐκτός, as Conjunction, *except*.

Compound παρεκτός, *setting aside* ; as Adverb, *coming from outside*.

ἔμπροσθεν, *before*, of place (said to be used of time, St. John i. 15, but this is at least doubtful), governs Genitive.

ἐναντι and ἐναντίου, *in the presence of*, governs Genitive.

τοὔναντίου, used as Adverb, *on the contrary*.

COMPOUNDS OF ἐναντι.—ἀπέναντι (1), *away opposite, a little way off* ; ἀπέναντι τοῦ τάφου, *over against the tomb*, (2) *in opposition to* ; ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, *they act in opposition to the decrees of Cæsar*.

κατέναντι, *standing over against, in view of*.

ἐνεκα and ἐνεκεν, *for the sake of*, governs Genitive.

ἐνώπιον, *before the face of, before*, governs Genitive.

Compound κατενώπιον, *full before, in full sight of*.

† ἔξω, *outside*, governs Genitive; as Adverb, *outside, without*.

† ἐπ'άνω, *above, over, upon*, used of place and position, governs Genitive. With numbers used like an Adverb, not governing a case, as *πραθῆναι ἐπάνω τριακοσίων δηναρίων*, *to be sold at above three hundred pence*, where the Genitive is probably a Genitive of price; ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς, *He appeared to above five hundred brethren*; as Adverb, *over, on the top*.

ἐπέκεινα, *to the farther side of, beyond*, ἄ.λ., with Genitive.

ἐπέκεινα Βαβυλῶλος, *beyond Babylon*; Acts vii. 43.

† ἔσω, *within, inside*, with Genitive. The use of this word as a *Preposition* is doubtful in N. T.

† ἔσωθεν, *within*, takes Genitive. As Adverb, (1) *from within*, and (2) *within*.

†† ἕως, *up to, as far as, until*, with Genitive of Nouns, and also followed by Adverbs, ἕως πότε, *until when*; ἕως ἄρτι, *until now*; ἕως οὗ, *sc. χρόνου ἕως οὗ*, *until such time as, until*; and once, ἕως οὗ εἰ (like ἄχρις ἡμερῶν πέντε), *during the time that thou art*; ἕως ἄν, *until, whenever, until*, with Subjunctive; ἕως, with Indicative, *until or while*.

† μεταξύ, *between*, with Genitive. As Adverb, τὸ μεταξύ, *the mean time*; and once, τὸ μεταξύ σαββατον, *the sabbath after*, where μεταξύ has the meaning of μετά with Accusative.

μέχρι, or μέχρις, *even to, until*; with Genitive, μέχρις οὗ (χρόνου), *until such time as*.

† ὀπίσω, *after, behind*; with Genitive of place, perhaps also of time, τὰ ὀπίσω, *the things behind*.

† πέραν, *on the far side of, beyond*, with Genitive. As

Adverb without case in the expression, τὸ πέραν, *the region beyond*; Comparative Adverb, περαιτέρω, *further, beyond*; Compound ἀντιπέραν, *on the other side, opposite*.

†† πλήν, *except*, with Genitive. As Conjunction, *but only, only*, introducing an exceptional or emphatic clause.

†† πλησίον, once with Genitive, πλησίον τοῦ χωρίου, *near the spot*. As Adverb, with Article, ὁ πλησίον, *one's neighbour*; and without Article, as Noun, πλησίον, *neighbour*, in St. Luke x. 29, 36.

Compound παραπλησίον, *very near to, or very like*, ἄλ.; with Genitive (or Dative), in Phil. ii. 27.

ὑπέρανω, *up above, far above*, with Genitive.

ὑπο-κάτω, *underneath*, with Genitive.

χάρις, with Genitive, *for the sake of*. Accusative of χάρις, used like a preposition.

† χωρίς, *apart from, exclusive of, without*, governs Genitive. As Adverb once, χωρίς ἐντετυλιγμένον, *folded up by itself*.

A LIST OF THE PRINCIPAL CONJUNCTIONS AND LOGICAL PARTICLES IN THE GREEK TESTAMENT.

ἀλλά, *but*, a strong disjunctive; to be contrasted with δέ, *but*, which is the weaker disjunctive, and is in fact almost conjunctive in many instances. Examples, St. John vii. 12, "Some said, He is a good man, others said nay, *but on the contrary* (ἀλλά), he deceiveth the people." Sometimes we find ἀλλ' ἢ, which is more emphatic. In a few places ἀλλά is used in commencing an *apodosis*, where

we cannot use *but* in English ; as in 1 Cor. ix. 2, " If I be not an apostle to others, *yet certainly* (ἀλλά γε) I am to you."

ἄν, *conditional* particle, used (1) with verbs, either (α) in the *Optative* mood, which it makes conditional, as, τί ἂν θέλοι τοῦτο εἶναι ; *what might this mean (wish) to be ?* or (β) *more commonly* with *Historic* tenses of the *Indicative*, making the sense conditional.

The difference between ἄν with *Indicative* and ἄν with *Optative* is this. The condition in the *Indicative* belongs to past time, and is as yet unfulfilled ; the condition in the *Optative* is merely a supposed condition, and may yet be fulfilled. Thus the translation of ἄν with *Indicative* is always some form of *it would* or *it might have been*, with the *Optative*, *it might be*.

Examples of ἄν.

With *Imperfect* :—

ἡγαπᾶτε ἂν ἐμέ, *you would have now been loving me (but you are not).*

With *Aorist* :—

ἔδωκεν ἂν σοι ὕδωρ ζῶν, *He would have given thee living water (but thou didst not ask, and so He did not as yet).*

With *Pluperfect* :—

οὐκ ἂν ἐτεθνήκει ὁ ἀδελφός μου, *my brother would not have been dead (if Thou hadst been here, but Thou wast not here, and so he is).*

Obviously ἂν with the *Indicative* can only occur in the apodosis to a conditional sentence which forms the protasis ; and the condition must be in past time.

(2) *ἄν*, when the Subjunctive follows, is not regarded as belonging to the verb, but to some preceding Conjunction, or to the Relative. The effect of *ἄν* is to make conjunctions and relatives indefinite, as *ὅς ἄν*, *whosoever*; *ἕως ἄν*, *until such time as*; *ὅπως ἄν*, *in such sort that, so that* (*ὅπως* = *how*).

ἄν is sometimes a contraction of *ἐάν*, which stands for *εἰ ἄν*. Of course this contraction is not to be confused with the former *ἄν*, as it includes another word. The only place where it *unquestionably* occurs is St. John xx. 23. In four other passages it is a various reading.

ἄρα = *ὡς ἔοικε*, *as is likely (possible or probable)*; *εἰ ἄρα εὐρήσει τι*, *if, as was likely, he should find anything (on the fig-tree)*. Sometimes *ἄρα* occupies the first or emphatic place in the sentence, and then it means, *in that case, under these circumstances, therefore*, and expresses certainty rather than probability, as *ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί*, *in that case ye are bastards, and not sons*. St. Paul uses *ἄρα οὖν* in stating a conclusion, *therefore, the case being so, or therefore we conclude that*.

ἄρα γε is more emphatic than *ἄρα*. *εἰ ἄραγε ψηλάφησιν αὐτόν*, *if, as was certainly not impossible, they might feel after Him (and find Him)*.

ἄρα, interrogative (occurs three times only), and expects the answer *no* (if not really, at least formally); *ἄρα γε γινώσκεις ἃ ἀναγινώσκεις*, *is it possible that you understand what you are reading?*

γάρ, *for*, never stands first in a sentence. In relation to *γάρ*, it must be remembered that a Greek seldom or never gave a direct answer to a question, but im-

mediately proceeded to give the reason of the answer. When therefore the reply to a question begins with γάρ, we must supply *yes* or *no*, before we commence the explanation. For example, "How can ye, being evil, speak good things? (ye cannot) *for* (γάρ) out of the abundance of the heart the mouth speaketh;" and τί γὰρ κακὸν ἐποίησιν (in reply to the cry, Crucify Him!) (No;) *for* what evil did He do? (E.V. Why? what evil hath He done?)

γέ, *at least, certainly*, cannot always be translated, but emphasizes the preceding word. Frequently with μή; as, εἰ δὲ μή γε, *but if not so, otherwise*.

δέ, *but, and*, a weak disjunctive, answers to μέν in the apodosis of a sentence; ὁ μέν, *the one*, ὁ δέ, *the other*; οἱ μέν, *some*, οἱ δέ, *others*. In the sense of *and*, δέ is not so conjunctive as καί; in the sense of *but*, it is not so disjunctive as ἀλλά.

δή, *indeed*, rare. Several times δῆ is found in imperative clauses, where it signifies *I pray*, like the Hebrew נָא.

εἰ, *if*, more or less conditional, according to the connexion in which it stands. With Indicative, sometimes nearly equivalent to *since* (*if*, as is undoubtedly the case). Combined with ἄν, εἰ becomes ἐάν, ἥν, or ἄν, and takes the Subjunctive. In this combination it means *in case, if so be that*.

εἴτε, *whether, or*, like Latin *sive* or *vel*.

ἐπεί, *since*; ἐπὶ ἄν (ἐπεὶ ἄν), *whensoever*.

ἐπεὶ δὲ, *whereas, in as much as*, rather stronger than ἐπεὶ. We find also ἐπεὶ-δὲ-περ, *whereas it is notorious that*.

ἢ, (1) *either, or*, disjunctive; (2) also after com-

paratives, *than*. We find also ἥπερ and ἥτοι, which are rather more emphatic than ἥ.

ἡ μὴν introduces an oath, *in very deed*.

ὅνα, (1) *in order that*, and (2) *in that*. The primary meaning is *where*, but this is not found in the New Testament. But ὅνα is said to have (1) a *telic*, (2) an *ecbatic* force; and this means that in some instances it introduces the end or object (τέλος) of an action, and means *in order that*; in other instances it simply introduces the issue or result (ἔκβασις) of an action. St. John uses it in a way which is called ecbatic, but which is more easily explained by reference to the primary meaning of the word *where*, and saying *whereby*, or *in that*, “*Your father Abraham rejoiced in that (ὅνα) he should see my day.*” The *telic* force springs naturally out of the *ecbatic*, inasmuch as he who contemplates a certain issue of his action, and still acts, may be said to set the issue before him as his end or object.

καί, *and*, simple conjunctive. καί in the middle of a clause emphasizes the words that follow, and must be rendered *even*, or *also*. Particular attention must be paid to the question how far the emphasis extends. In εἰ καί, καὶ emphasizes not the *if*, but the words that follow (if it *be* so, as it may conceivably be). In καὶ εἰ, καὶ emphasizes the εἰ (if it be so, which is doubtful).

καθό (καθ’ ὅ), and καθά (καθ’ ἃ), *according as*.

καίπερ, *although*, with Participles.

καίτοι, *and yet*. In Heb. iv. 3, καίτοι is nearly equivalent to καίπερ.

μέν, a disjunctive word, throwing emphasis on what precedes it, can generally be rendered by an emphasis only: τοῦτο μέν, *this, you see*; τοῦτο δέ, *but this, on the*

contrary. Said to be derived from μένε, *stay*. Sometimes μέν can be translated *indeed*: μέν-οὖν-γε, *yes, but however that may be, yea, rather*, introduces a counter-proposition with strong emphasis.

μέν-τοι, *however*.

μή, *don't,* or lest*. See οὐ.

μήν (ᾄ.λ.), see ἡ μήν. Stronger form of μέν?

For COMPOUNDS of μή, see οὐ.

ναί, *yea*.

νῦν, *now* (rarely logical), *as it is, under present circumstances*.

νυνί, more emphatic form of νῦν, almost invariably logical.

ὁμως, *nevertheless*.

ὅταν (ὅτε ἄν), *whenever*.

ὅτε, *when*.

ὅτι, *that, because*.

COMPOUNDS of ὅτι.

διότι (διά, ὅτι), *by reason of the fact that, because*.

καθότι (κατά, ὅτι), *in accordance with the fact that, according as, inasmuch as*.

οὐ, οὐκ, οὐχ, οὐχί, *not*. οὐ and μή both mean *not*, but there is this distinction between them. (1) As to meaning: οὐ *negat*; μή *vetat*; οὐ *negat rem*; μή *conceptionem quoque rei*. (2) As to usage, μή (except in an imperative sense) is always found in the *protasis*, οὐ in the *apodosis*, of a sentence. The same distinction holds in all compounds of οὐ and μή.

* With Present Imperative and Aorist Subjunctive, according as the prohibition is general or particular. Never used with Aorist Imperative. In the sense of *lest*, μή generally takes the Subjunctive, *lest it should be*, but sometimes the Indicative, *lest it is*.

οὐδέ and μηδέ, *not even*.

οὔτε and μήτε, *neither, nor*.

οὐ μή is a strong negative, *no, in no wise, not in fact, nor yet in thought*.

οὖν, (1) *therefore*, (2) *however*; supposed to be from εὖν, neuter Participle of εἶναι, *being, this being so*.

-περ, emphatic particle, only used as an appendage to other particles.

πρὶν, *before*; πρὶν ἄν, *before that*, with Subjunctive only.

τε, enclitic Conjunctive, *both, and*.

-τοι (= σοι, *I tell you*), emphatic appendage.

ὥς, *how, as*; ὡσαν, *whenever*.

ὡς, with Indicative, *when, or as*; with Numerals, *about*.

ὥς ἔπος εἰπεῖν, *so to speak*.

COMPOUNDS of ὥς.

ὅπως and ὅπως ἄν, *so that*.

ὥσει, *as if*.

ὥσπερ, *just as*.

καθώς (κατά, ὥς), *according as*.

ὥστε, *so that*. (1) With Indicative, *logical, wherefore* (so that the case is thus), always used of present time; (2) with Infinitive, *historical*, so that this result followed, or follows, as an actual fact.

SOME COMMON ADVERBS OF TIME AND PLACE, ARRANGED ALPHABETICALLY.

ἀεί, *always*.

ἄλλαχόθεν, *from elsewhere*.

ἄλλαχού, *elsewhere*.

ἄνω, *up, above*.

ἅπαξ, *once*. ἐφ' ἅπαξ, *once for all*.

ἄπ' ἄρτι, *from now, henceforth*.

ἄρτι, <i>just now, just.</i>	ἐχθές, <i>yesterday.</i>
αὔριον, <i>to-morrow.</i>	ἤδη, <i>already, before now.</i>
αὐτοῦ, <i>there.</i>	ἡνίκα, <i>when.</i>
ἄφνω, <i>suddenly.</i>	νῦν, <i>now.</i>
εἶτα, <i>afterwards, next.</i>	ὀπισθεν, <i>from behind.</i>
ἐκεῖ, <i>there.</i>	ὀπίσω, <i>behind.</i>
ἐκεῖθεν, <i>thence.</i>	πάλαι, <i>long ago.</i>
ἐκεῖσθε, <i>thither.</i>	πάλιν, <i>back again.</i>
ἐκ-παλαι, <i>from of old.</i>	πανταχόθεν, <i>from all sides.</i>
ἐνθάδε, <i>here.</i>	πανταχοῦ, <i>everywhere.</i>
ἐνθεν, <i>hence.</i>	πάντοτε, <i>always.</i>
ἐντευθεν, <i>thence.</i>	παρ-αυτίκα, } <i>immediately.</i>
ἐξαίφνης and ἐξάπινα, <i>suddenly.</i>	παραχρήμα, }
ἐξαυτῆς, <i>forthwith.</i>	πολλάκις, <i>often.</i>
ἐξῆς and καθεξῆς, <i>connect-</i>	σήμερον, <i>to-day.</i>
<i>edly, consecutively also.</i>	τάχῃ, <i>soon, quickly; τάχα,</i>
ἐπ-εἶτα and μετ-έπειτα, <i>thereafter.</i>	τότε, <i>then.</i>
ἔτι, <i>still, yet.</i>	χθές, <i>yesterday.</i>

Relative and Interrogative Adverbs connected with ὅς and the obsolete πος (= τίς).

Interrogative.	Indefinite.	Relative.
ποῦ, <i>where?</i>	που, <i>anywhere.</i>	οὗ, <i>where.</i>
πῶς, <i>how?</i>	πως, <i>anyhow.</i>	ὧς, <i>how, as.</i>
πότε, <i>when?</i>	ποτε, <i>at any time.</i>	ὅτε, <i>when.</i>
πόθεν, <i>whence?</i>	ποθεν, <i>from any quarter.</i>	ὅθεν, <i>whence.</i>
	πω, <i>as yet.</i>	

The terminations -οθεν, *from*, and -ου, *in a place* (both

Genitive forms), are appended to other words, as *πανταχοῦ*, *everywhere*, *πάντοθεν*, *from all sides*.

οὐ and μή are also compounded with most of the above words.

SOME COMMON RULES OF SYNTAX.

The three Concords, or Principal Rules of Agreement.

1. *Between Verb and Noun.*—The Verb agrees with its subject in gender, number, and person. But neuters plural, when used in a collective sense, take a singular verb; when used distributively, a plural verb. Example: *τὰ πρόβατα τῆς φωνῆς μου ἀκούει, καὶ ἀκολουθοῦσί μοι*, As for My sheep, the whole flock *hears* My voice, and *they every one of them follow* Me. The subject of an Infinitive is put in the Accusative.

2. *Between Adjectives (including Participles and Adjective-Pronouns) and Substantives.*—The Adjective agrees with the Substantive in gender, number, and case.

3. *Between Relative and Antecedent.*—The Relative agrees with the Antecedent in gender and number, and in Greek very frequently *also in case*.

In Grammar, the case of the Relative is naturally determined by the clause in which it stands. But in Greek, this case is often changed into the case of the Antecedent, and the process is called *attraction*. More rarely the Antecedent takes the case of the Relative, and this is called *inverse attraction*.

Example of *attraction*: *ἐν ᾧ οὐ γινώσκει*, *in an hour which he knoweth not*.

Inverse attraction: *παντὶ ᾧ ἐδόθη πολὺ, πολὺ ζητηθή-*

σεται παρ' αὐτοῦ, *TO every one to whom much was given, much will be required FROM him.* παντί is attracted into the Dative, which is the case of the Relative ὃ, although the pronoun αὐτοῦ, which answers to παντί in the corresponding clause, is in the genitive.

Sometimes the antecedent is altogether omitted in Greek, and must be supplied from the Relative. We do this in English occasionally, where the relative and antecedent are in the same case, and especially in the neuter gender, for example, in the sentence *What I do, thou knowest not now*, but the Greeks did it in all cases and genders; for instance, ὃς οὐκ ἔστι καθ' ὑμῶν, ὑπερ ὑμῶν ἔστιν, *he who is not against you, is for you.* Sometimes the Relative is in a different case to the omitted Antecedent, as ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ, *but he to whom little is forgiven, loveth little.* Here we have to supply a Nominative, though the Relative is in the Dative.

Construction according to the sense, Latin constructio ad sensum, sometimes violates the concords, as when a neuter Noun like ἔθνος is represented by the Relative in the masculine gender, as τὰ ἔθνη ἐφ' οὓς, *the nations upon whom.*

The Definite Article.

If possible, the Definite Article should be translated into English whenever it occurs, and omitted where it does not occur; at least this general rule must not be violated without a well-understood reason.

In the absence of the Greek Definite Article, discretion must be exercised as to the use of the English *Indefinite Article*, which has no equivalent in Greek.

The following are some of the most noticeable expressions involving the use or absence of the Definite Article.

1. With proper names of persons who are spoken of as present, the Article is usually prefixed, but not translated, as *ὁ Πέτρος*, *Peter*; *ὁ Θεός*, *God*. *Κύριος* without the Article often signifies the Jehovah of the Old Testament; *ὁ Κύριος* is generally a title of our Lord. On the other hand, with famous historical characters, the Article is often omitted, as *Μωϋσῆς*, *Ἡλίας*, *Δαυίδ*. *Ἰωάννης* (the Baptist) is often anarthrous, but not invariably so.

2. The Article distinguishes the logical subject of a sentence from the predicate, as, *Θεὸς ἦν ὁ λόγος*, *the Word was God*. The same sentence illustrates another rule, viz. that

3. The omission of the Article calls attention to the nature or character of the person described, rather than to the individual; *The Word was in His nature and character Θεός*. So in 1 Cor. i. 22, *Ἰουδαῖοι σημεῖα αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσι*, *such persons as Jews ask for signs, and such as Greeks look for wisdom*. The omission of the Article in a sentence of this kind sometimes supplies a key to the interpretation of difficult passages, e. g. St. Luke i. 17.

4. The neuter Article with an Adjective has the sense of an abstract Substantive, as *τὸ μαρὸν τοῦ Θεοῦ*, *the foolishness of God*; *τὸ κρεῖττον* and *τὸ ἥττον*, *the better* and *the worse*.

5. The neuter Article may be prefixed to an entire sentence, as *μηδὲν εὐρίσκοντες τὸ πῶς κολάσονται αὐτούς*, *finding nothing as to how they might punish them*. This construction is common in St. Luke.

6. The Article may be prefixed to Adverbs, as *ὁ πλησίον*, *one's neighbour (he who is near)*, *τὸ πρῶτ'*, *the early morning*, *τὰ ἄνω*, *the things above*, *ἀπὸ τοῦ νῦν*, *from the present time*, &c.

7. The Article may be also prefixed to Prepositions, as *οἱ ἐν τῇ οἰκίᾳ*, *the persons in the house*; *τὰ πρὸς εἰρήνην*, *the things suitable to peace*; *τὸ κατ' ἐμέ*, *as far as lies in my power (that which is according to one)*.

8. An Article with a Participle often cannot be accurately translated except by a relative clause, as *οἱ λέγοντες*, *those who say*; *οἱ συσταυρωθέντες*, *those who were crucified with (Him)*; *οἱ ἠντληκότες τὸ ὕδωρ*, *those who had drawn the water*.

9. The force of the Article with a Substantive and Adjective depends on its position. For example, *πάντες οἱ ἄγιοι*, *all the saints*; *αἱ τρίχες πᾶσαι*, *all the hairs*.

In the above sentences the Article immediately precedes the Substantive, and defines that alone.

In the phrase *ὁ υἱὸς μου ὁ ἀγαπητός*, *My Son who is beloved*, the first Article defines the Substantive, the second emphasizes the Adjective.

In the phrase *τὸ καλὸν σπέρμα*, *the good seed*, the Adjective is not emphasized, but in *ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλός*, *I am the Shepherd that is noble-minded*, the Adjective gains additional emphasis from its position after the Substantive with a separate Article.

10. The Infinitive mood with the Neuter Article has the force of a Substantive or Gerund, as *τὸ καθίσαι ἐκ δεξιῶν μου*, *the sitting on my right hand*; *ἐν τῷ σπεῖρειν*, *during the sowing*; *διὰ τὸ μὴ ἔχειν*, *on account of the not having*, &c. But although the Infinitive in this construction practically becomes a

Noun, it does not cease to be a Verb, and can take a subject in the Accusative case, as *μετὰ τὸ ἐγερθῆναι με*, *after my resurrection*.

The Verb can also govern its case in this construction, as *ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον*, *in the time that the parents brought in the child*. Here *τῷ εἰσαγαγεῖν* is a Substantive in the Dative case with *ἐν*. But *τοὺς γονεῖς* is the subject, and *τὸ παιδίον* the object of *εἰσαγαγεῖν*, which is still a Verb.

The Article in the Genitive with the Infinitive is often used where there is no simple way of accounting for the Genitive. It is often explained by supplying *ἕνεκα*, *for the sake of*, as *τοῦ δοῦναι θυσίαν*, *for the sake of offering sacrifice*. But practically *τοῦ* with the Infinitive means *to*, and expresses a purpose, and is often the Greek equivalent of the Hebrew preposition *ל* with the Infinitive construct. No doubt the New Testament writers often used *τοῦ* with a Greek Infinitive to express a Hebrew idiom with which they were familiar.

Construction of the Accusative with the Infinitive.

This construction is occasional in English; I heard him say, I thought him to be, are instances.

The Accusative with Infinitive is generally the object of the preceding verb; as in the above examples.

The difficulty of this construction in Greek (or Latin) arises from the fact that it is used in so many instances where we cannot employ it in English; for instance, *δεῖ με μείναι*, *it is necessary for me to remain*, where we must employ a preposition; *ὥστε πάντας ἀκοῦσαι*, *so*

as for all to hear, so that all heard; *δόγμα, ἀπογράφεσθαι τὴν οἰκουμένην*, a decree that the world should register itself.

The way to translate such sentences is to use the conjunction *that*, turn the Accusative into the Nominative, and the Infinitive into the Indicative. Both constructions exist in Greek; for instance, the sentences *λέγων, οὐκ εἶναι θεοὺς τοὺς διὰ χειρῶν γινομένους*, and *λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι*, both mean, *saying that those which are made with hands are not gods*. But the latter of the two is the English construction, whereas either can be used in Greek.

In Latin, the word which forms the subject of the Infinitive need not necessarily be in the Accusative; but in Greek, it seems necessary to return to the Accusative case, although the same word has already been employed in another case in the same sentence. For example, *ἐγένετό μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει*, *it happened to me on my return to Jerusalem, and while I was praying in the temple, that I fell into a trance*. Here we have *μου, μοι, με*, used of the same person in the same sentence. Had the sentence been Latin, the case might certainly have remained the same, and we might have read it thus: *ἐγένετό μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ, καὶ προσευχομένῳ ἐν τῷ ἱερῷ, γενέσθαι ἐν ἐκστάσει*, *It happened to me, having returned to Jerusalem, and being at prayer in the temple, to fall into a trance*.

Genitive Absolutē.

The Genitive Absolute in Greek answers to the

Nominative Absolute in English, and to the Ablative Absolute in Latin. "I being in the way, the Lord led me," is an English example. "I being" is the Nominative Absolute. It is not the Nominative to the sentence, but forms a parenthetical clause which might be removed without affecting the grammatical construction of what follows. In Latin "I being" would be in the Ablative, and in Greek in the Genitive. For instance, in *τοῦτο δὲ αὐτοῦ εἰπόντος, ἐγένετο στάσις*, and *he having said this, a dissension arose*; *εἰπόντος αὐτοῦ* is the Genitive Absolute. It will be seen that this phrase is composed of a Noun or Pronoun in the Genitive, and a Participle agreeing with it. Of course *any* Participle will do, and the Participle must be correctly translated. In *τούτων οὕτω κατεσκευασμένων*, *these things having been thus arranged*, the Participle is Perfect Passive. In the former sentence, it is Aorist Active.

Meanings of the several Cases.

Nominative, *the subject or agent.*

Genitive, *of and from.*

Dative, *to, for, or by* (an instrument).

Accusative, *the object or patient.*

Comparatives.

Comparative Adjectives and Adverbs take (1) either *η, than*, and a Noun in the same case as the preceding one; or (2), a Noun in the Genitive case, before which *than* must be supplied in English.

Tenses.

On the importance of observing the difference of *tenses* (and on many other *minutiæ*), the student is recom-

mended to read Dr. Lightfoot's book on "A Fresh Revision of the New Testament." Accurate translation of the tenses will suggest inquiry why a given tense has been used in a particular passage, and the reason is not hard to discover.

Accentuation.

The student who desires information on the use and position of the accents, is advised to consult Dr. Collis's "Praxis Græca," part iii.* There is no book that contains an equal amount of clear information in so short a space.

There are many other points of Syntax on which larger works should be consulted, such as Winer's Grammar. But the preceding rules are sufficient to enable the student to construe the Greek Testament, and to make use of other helps to the study of it.

* Published by Longmans.







